

referred to (interpreting the evolution of humanity or the origin of worlds in a manner clearly outside the range of physical investigation) are statements to take or to leave at the discretion of the reader ; to leave, certainly, if they are found by any inquiring mind quite out of harmony with convictions already established there, or with the general dictates of reason so far as that mind can apprehend them.

Now this recent paper about the Constitution of the Earth is pre-eminently one of those statements to take or to leave,—to work with in thought or to reject as unmanageable, according to the disposition of the thinker. But, from any point of view, it is unreasonable to criticise the story told by the light merely of such knowledge as physical students possess at present concerning the laws relating to matter. The paper under consideration asserts over and over again that various phases of the process which nature went through in constructing this planet, have to do with forces and energies of which physical science at present has no knowledge whatever. We have so recently in the progress of natural science become familiarised with the idea that new discovery shows to be possible achievements which the conceit of an earlier generation would have declared incompatible with known laws, that surely critics of occult information should be careful in applying that spirit to its consideration. Especially in this case, this amazing and altogether bewildering story concerning the Constitution of the Earth which I was enabled to present to my readers, lies for the present outside the range of any such criticism as that directed against it by Mr. Wybergh.

The situation may best be understood by remembering, what indeed I have indicated in the paper itself, that the whole story told to me was not spontaneously conveyed to me for the purpose of publication by the teachers from whom I received it. It was extracted from them by degrees in connection with attempts I was making to obtain an interpretation of volcanic phenomena that might be more satisfactory than any which ordinary scientific research had been able to evolve. I learned that the true explanation of volcanic phenomena could only be attained by an apprehension of huge natural facts connected with the inner Constitution of the Earth, the existence of which was not

even suspected by modern science. These facts could only be apprehended with the help of information concerning the actual way in which the planet had originally been built up. Again the method employed for its construction could not be properly apprehended by the present generation of students because the vast process involved the employment of many natural laws, the existence of which was as yet quite unsuspected. Undeterred, however, by these warnings, I pressed forward with my enquiry and was kindly furnished with the body of information I endeavoured in turn to set forth in the paper under review, the interest and significance of which, I may here interpolate, I conceive to have been entirely missed so far by what may be described as the Theosophical public at large.

Undoubtedly the whole story contains much that at present is quite irreconcilable with our habits of thought. To me and to some of my friends, there is much, on the other hand, in the whole story which appeals to imagination as eminently plausible. Above all things the idea of the earth as filled from the core to the surface with conscious life of one kind or another, appeals to me as infinitely more harmonious with natural probability than the clumsy conception of the whole mass as consisting of mere homogeneous rock. That this last crude elementary conception is at all events at variance with many of the assurances we have received from the highest occult authorities from time to time, must be obvious to every attentive student of Theosophical literature. But nothing is further from my present purpose than to deal in detail with the considerations that seem to lead Mr. Wybergh to favour the homogeneous rock theory, and I am quite content, meanwhile, to leave the information which I passed on concerning the Constitution of the Earth, to be available for reference by students at a later date, when possibly the advancement of occult knowledge in other directions shall have enabled them to reconcile its details more satisfactorily than is possible at present with the "known laws of nature."

A. P. SINNETT.

THE NEW VIEW OF THE DIVINITY OF CHRIST

IF criticism has destroyed many dogmas which pretended to transcend the reality of the physical world, it has, on the contrary, fixed more deeply and determined more clearly the reality of others. So if the *world truth* is still for us a serious reality, its claims are more solid than they used to be, its assertions much stronger than those of the spirit which has declared the world truth to be a tale. It is by force of claims of this kind that we still believe in the existence of God; not of a God like to the one which Laplace could do without in his construction of his system of the universe, nor of a God for which Kant could find no room in a world interpreted according to the dualism of traditional philosophy; our God must, and really does, possess new claims for his existence, and therefore a new nature on which these claims are grounded. And with the new conceptions that we have gained about his nature a new light has been thrown upon the relations between God and man, and a new meaning has also been disclosed in the history of Revelation. What this new meaning is, considered in the light of modern philosophy, and what are the claims of the historical personality of Christ for realising in itself the new conception of God's nature, I shall endeavour to show in the following considerations.

One of the chief merits of modern philosophy has been to realise a deeper and fuller meaning of man's nature; through this we have improved our knowledge of God also. Idealism and Positivism, the two main currents of modern philosophical thought, have met each other on the ground of a more positive study of man. Idealism has come to this point by bringing the principle for the interpretation of reality from the external objective world into the thinking subject; Positivism by building a naturalistic synthesis at the apex of which stand man and society. So that,

disposed to admire in Christ what used to be admired by our ancestors. A striking feature of the development of the modern spirit is its success in reaching to an interpretation of nature that shall ever more and more approximate to its true meaning. Hence there is a great aversion of the modern spirit for any misleading interpretation of nature, for admitting mysteries and secret virtues in the person of Christ. Our admiration is fixed on something more suitable, more in harmony with our speculative and practical tendencies. Thought has received a larger interpretation, by virtue of which it is no longer looked upon as the ultimate characteristic of man. What makes of man a being in himself, the highest manifestation of spirit, is morality.

Thus a continual need of finding a concrete manifestation of the moral principle, and of reducing to rational unity the most different and startling manifestations of nature, characterises the modern spirit in its highest achievements; and nothing answers better to these needs than the personality of Christ studied in the light of historical criticism. And as a test of real progress in its development we are glad to see that our spirit approaches towards that highest ideal of human consciousness which is the consciousness of Christ. It is the moral beauty which shines in his face, the moral power that acts on human will, and the inexhaustiveness of such power acting inwardly and identifying itself with the self-conscious energy of the human individual, which reveal to us the presence of the divine nature in Christ.

At the same time we are bound to acknowledge that there is an Antichristian current, which professes the deepest contempt for Christian ethics, and looks upon these as being the source of all the evils and diseases of our modern society; but we can say at once that the positive spirit of this school is far weaker than that of the Christianising tendency, and by this I mean not only of the Christians under any Christian denomination, but all those who recognise in Christ a superior manifestation of human consciousness. The hatred of modern Antichristianism, as represented by Nietzsche and his adherents, is chiefly directed against Christian morality, the ground on which all the modern admirers of Christ meet together.

We must admit, however, that when an idea succeeds in

asserting itself through what may be considered as the mind of society, and becomes a vital principle of the life of society itself, such an idea does not belong to the vitality of a single individual mind, but is a revelation of the very nature of the principle that develops itself in the phenomenal evolution of the human spirit. Of such a character is the fundamental idea of the Christian system. To devise a moral system different from the Christian, to put it forth as a better one, and to condemn mankind because it still finds the Christian system more suitable to its spiritual life, is to forget the positive reality of human nature; it is to consider man not as he is but as we may wish him to be.

A Christ who would personify in himself the moral ideal of Nietzsche would be no more real than the Nietzschean conception of man itself. Nietzsche, the condemner of the world truth, has substituted himself for the world truth. "Nietzsche the truth itself"—this is the Nietzschean spirit, and so we are brought back to the beginning of his "History of an Error."* And from the conquests already accomplished by Nietzschean philosophy we can judge how little such philosophy realises of human nature in itself. The success, not great indeed, of Nietzsche's Antichristianism is due mainly to the reaction which it represents against the elements of corruption inevitably brought in with the development of the Christian idea. That morbid *Verleugnung* (self-denial) which Nietzsche condemns in the Christian idea, has its root in the weakness of those spirits who have thought to find in Christianity the sanction of their unhealthy state. When we compare the Nietzschean antidote for this sickness with the root of Christian morality, we can hardly find any difference even in the words in which they are expressed. "*Not peace but war*"—these words belong to Christ and to Nietzsche; nay, Christianity even in its degenerated manifestation represents but the degeneration of a *strong idea*. Its ideal is not sympathy for sympathy's sake, but it is sympathy for rescuing the weak from his weakness and making him strong. We may say that sympathy in Christian morals plays only a provisory rôle; its aim is to destroy weakness, and when this is attained, it goes on to the further realisation of the full development of the

* *The Twilight of the Gods*—"How the World Truth has become a Tale."

Christian ideal; that men should realise in themselves the idea and the will of Christ, and in this manner achieve the Kingdom of God on earth.

A man freed and capable of distinguishing between the ideal of Christ and the realisation of such ideal as manifested in any particular body of men, cannot accept the verdict of Nietzsche against Christianity. And to-day we can look at the ideal of Christ with more faith and assurance than ever, as such ideal appears to us in that purity which it has reached only through the controversies, the schisms, the heresies, and the reformations, that have tried Christianity since its origin.

If there has been, and there is still, any obstacle in the way of the full development of the Christian idea, it is the action of those institutions which claim for themselves exclusively the authority of continuing the work of Christ amongst men. The theological teaching of the Church has principally contributed to accentuating that dualism and opposition between man and God, in which the Church, consciously or unconsciously, has found a support for asserting the necessity of her ministry. It is only after we have succeeded in reaching the true meaning of freedom as the natural goal of the development of reason, that we have been able to grasp the full meaning of Christ's idea, so long kept hidden from us behind the fallacies of theological dualism.

So far we have seen what is the claim of Christ to divinity, *viz.*, in so far as he realises in himself the only possible ideal of the God-man. In the realisation of such ideal there are different stages. To judge which one of these stages Christ has realised in himself is a matter which entirely depends for us upon historical evidence. History, however, is by itself insufficient to show whether a fact has taken place within the limits of its full possibility; and so history cannot give evidence as to whether Christ has exhausted in himself the ideal of the God-man. And this for no other reason than because of the nature of the testimony which history can produce.

The realisation of the divine ideal in Christ, however, remains to be perceived and ascertained by us by another way than that of history, that is to say by its moral power. Christ indeed not only personifies in himself his moral ideal, but identifies himself

with it, so that such ideal assumes in him the life and power of an active principle. For this reason the nature of Christ himself is will, just as the nature of his moral ideal, when reduced to its highest and simplest expression, is will.

And the action of Christ through which our will is reduced to his own, not by violence but through the development of its own nature, such action cannot belong but to a divine power. Christ as God acting as will makes himself real and evident in the personal religious experience.

We may say that he acts as a directing principle upon our consciousness with that secret virtue that is proper to the nature of genius. But while genius realises only one side, and that only in a certain degree, of the divine nature, and touches men only according to their power of realising more or less in themselves that particular side in which genius manifests itself, Christ does not admit onesidedness, but he moves everybody; he acts on *man quâ man* and not as restricted within the limits of space and time, and it is for this reason that his person translates into a positive reality the transcendental ideal of God-man.

Manifestly then, Christ having in this way become a real God to our consciousness possesses a divine nature based not upon reason but upon faith. That is to say we cannot admit that the divinity of Christ subsists as an object of general experience, but it stands for the transcendental principle which makes general experience possible, for that principle which in its universality is personal as well, that is the will. But as the object of faith is not essentially different from the object of reason, at least beyond the limits of the phenomenal development of the latter, so the new claims of the divinity of Christ do not stand in opposition to reason, but they are investing every day more the nature of reason, till this will have completely reduced to itself the object of faith.

In the progress already made in this direction we can see how it is possible to accomplish the rationalisation of the new claims of Christ as God. When we shall have reached a deeper insight into the nature of morality, and in the light of this shall have realised a higher appreciation of the personal merits of Christ, then we may succeed in predicating of Christ the divine

in this special fashion are unanimous in declaring that 'Jeschu,' the historical Jesus, lived a century before the traditional date. They, one and all, claim that, if they turn their attention to the matter, they can see the events of those far-off days passing before their mind's eye, or, rather, that for the time being they seem to be in the midst of them, even as we ordinarily observe events in actual life. They state that not only do their individual researches as to this date work out to one and the same result, but that also when several of them have worked together, checking one another, the result has been still the same." While unable *à priori* to refuse any validity to these so-called occult methods of research, and although he has been enabled to verify the truth of the statements in some instances, the author does not feel justified in accepting the remainder on trust. "That there should be entrusted to an apparently favoured few, and that, too, comparatively suddenly, a means of inerrant knowledge which seemingly reduces the results of the unwearied toil of the most laborious scholars and historians to the most beggarly proportions, I am not prepared at the present to accept. It would rather seem more scientific to suppose, that in exact proportion to the startling degree of accuracy that may at times be attained by these subtle methods of research, the errors that may arise may be equally appalling." Mr. Mead does not look, therefore, to the seer for much practical help in his enquiry, and, as we have indicated, he works his way laboriously through all the available material, without, however, arriving at a definite conclusion to his startling question.

The Glasgow Herald :—

People brought up in Christian surroundings will be disposed to answer this seemingly preposterous question with a very decided "No." Still, the author of this learned work is not propounding a mere theological riddle, nor can he be said to be coming forward wantonly merely to increase the number of puzzles that confront the student of Christian origins. He finds the question a very persistent one among the traditions that were current among the countrymen of Jesus. Passages from the Talmud are quoted narrating in great detail a Jesus story of no very creditable character in the time of Alexander Jannæus, one of the Maccabean heroes who reigned over the Jews 104-78 B.C. This story, developed during the century that elapsed before the canonical date of the life of Jesus, formed the genesis of the "common document" which criticism is endeavouring to recover as the basis of the synoptic gospels. The author has been a very diligent student of the Talmud, and perhaps his lengthened account of that extraordinary body of traditions is one of the best in our language. Still it is always to be remembered that there are two views of the Talmud—that of Eisenmenger, which corresponds nearly to what a commentary (say) on the Tridentine decrees by a fanatical Protestant lecturer would be, and that of the late Emmanuel Deutsch, who regarded it as the greatest storehouse of wisdom and morality in the world. The author inclines

to the latter view, which is by no means universally accepted. Still, he does not blatantly undertake to answer the question of his title, but pleads for further investigation into the Jewish traditions. The argument throughout is marked by great erudition and remarkable modesty, but certainly not all will agree with the proposed method of "occult" research.

The Expository Times :—

The question is not a fool's question. It is serious, and Mr. G. R. S. Mead, B.A., M.R.A.S., takes it seriously. Says Neubauer (*Med. Jewish Chronicles*, 183, 273), "The Jewish history-writers say that Joshua ben-Perachiah was the teacher of Jeschu ha-Notzri, according to which the latter lived in the days of king Jannai; the history-writers of the other nations, however, say that he was born in the days of Herod, and was hanged in the days of his son, Archelaus. This is a great difference, a difference of more than 110 years." Thus the Christians say that Jesus of Nazareth was born in the days of Herod, but the Jews assert that he was born about 100 years before that. Which is right? Mr. Mead solemnly and seriously investigates the question through 440 octavo pages.

Is he so partial to the Jews then? Not at all. He cares little for Christians as such; he probably cares less for Jews. His interest in the question is of another kind. Certain friends of his have told him that they know for certain that Jesus of Nazareth was born 100 B.C. They are not Jews. They have no interest in deceiving him. They are of various nationalities. They differ in person, in speech, in sex, in creed—well, no, not in creed, for they are all theosophists. They agree really in these two points, they are all theosophists, and they are all sure that Jesus was born 100 B.C.

So Mr. Mead investigates the question, as we have said, and the conclusion he comes to is that no conclusion is possible on the subject. The crux of the controversy is with the name of Pilate. But Mr. Mead concludes that there is as much to say against Pilate's having anything to do with the death of Christ as for it.

The Literary World :—

A more unsatisfying essay than this it would be difficult to instance. Mr. Mead has done much first-rate work, on untraditional lines, in early church history, and has propounded theorems of which a good deal more will be heard. He always writes as a scholar, with complete avoidance of infelicities of theological utterance such as too often have handicapped suggestive heterodoxies.

These positive and negative good qualities are still active in his latest work, which nevertheless seems preordained to be reckoned among blind alleys.

For the canonical date of Jesus the evidence Scriptural and classical is serious, and Mr. Mead is under no misapprehension as to its weight. It is

necessary for his purpose to lighten it, but he is too straightforward to get much beyond peradventures. If the Christian tradition, which makes the birth and death of Jesus fall under Herod and Pontius Pilate respectively, can be shown to be untrustworthy, if the well-known passage in Tacitus can be treated either as an interpolation, or at best as but part of a Christian formula picked up by the historian, if, in a word, such evidence as has hitherto satisfied men who are neither knaves nor fools can really be set aside, then other considerations may come in.

Mr. Mead is a theosophist, and he tells us that he has many like-minded friends, among whom are a few intimates "whose power of response to extra-normal ranges of impression, vibration, or stimulation" appears to him to be highly developed.

"This handful of friends of mine who are endowed in this special fashion are unanimous in declaring that 'Jeschu,' the historical Jesus, lived a century before the traditional date. They one and all claim that, if they turn their attention to the matter, they can see the events of those far-off days passing before their mind's eye, or, rather, that for the time being they seem to be in the midst of them, even as we ordinarily observe the events in actual life. They state that not only do their individual researches as to the date work out to one and the same result, but that also when several of them have worked together, checking one another, the result has been still the same."

Thus the way is made ready for a degree of attention to certain Talmud Jeschu stories not commonly regarded as furnishing any historical materials. Into this, the larger part of Mr. Mead's book, we cannot enter. These Jewish legends will certainly be new to most readers, and the Toldoth Jeschu, a thirteenth-century anti-Christian composition, is more fully represented than seems quite necessary.

Mr. Mead, after all his researches, ends with a confession which is candid if disappointing. "I feel at present somewhat without an absolutely authoritative negative to the very strange question"—and most of his readers will share the feeling that from first to last there is as little that is "authoritative" to warrant the propounding of the query.

The Asiatic Quarterly Review :—

The question of the precise year and date of the nativity of our Saviour has often come up for inquiry, but the question discussed in the present work raises the subject in a more than usually important aspect. To use the wording which we find on the title-page, it is "an Inquiry into the Talmud Jesus Stories, the Toldoth Jeschu, and some Curious Statements of Epi-phanus; being a Contribution to the Study of Christian Origins." As might have been anticipated from such a mode of stating the subject, the work is one of a very great amount of learned research. Authorities, ancient and modern, but principally theologians of Germany, are cited all through the work, the places being specified in the footnotes.

The question that comes up for discussion in this work is a large one, and in this volume of nearly 450 pages the author arrives at length at the conclusion that the problem with which he sets out has not yet been solved, and he awaits further light. The materials, however, for the further pursuit of the inquiry are all brought together in this volume, and the author is at very evident pains to hold the balance carefully as between the different authorities whom he quotes. He has read everything of any importance that has been published relating to the subject of which he treats. He is evidently a very widely read man, and is possessed of much critical acumen, as also of all the best qualifications of historical inquiry and original research. The work will, we doubt not, be largely read by Christian theologians, who, taking them as a class, are not at all reluctant to inquire into the bases of belief.

The work begins with a good synopsis of the contents, but there is no index, an omission which in the case of a work containing so many names and so much of detail will be felt by readers to be a drawback to its usefulness.

The Primitive Methodist Quarterly Review :—

This is the fifth book by Mr. Mead that we have had the pleasure of bringing before our readers. In our notices of his earlier volumes we have been glad to recognise, whether we agreed with him or not, the learning, the earnestness, the scientific method and the deep religious spirit by which they have been animated. The title of the present volume will, we anticipate, cause many readers to regard it as a piece of cranky speculation. That is one of the disadvantages under which it labours, though, on the other hand, it is calculated to catch the attention of many who would otherwise have paid no attention to the book. It is not, however, a work to be dismissed with a mere shrug of the shoulders. The author is well aware of the feelings which the propounding of such a question will excite in the minds of most people. And he does not wish to prove, for he himself is not convinced, that Jesus lived 100 B.C. He simply argues that there is a case for enquiry. What has set him to work, apparently, has been the fact that some occultists, whose statements he has verified on other matters, assure him that the usually accepted date of the life of Jesus is 100 years too late. He does not feel warranted in accepting this statement on their authority, but he points out that there is Jewish corroboration for it. This is true; the Jews have in fact two dates in their traditions, the latter considerably later than the time which the New Testament assigns to Christ, and the evidence for this latter is about as good as for the pre-Christian date.

The main part of the book, then, is occupied with the Jewish stories in the Talmud, and the Toldoth Jeschu. A rather long, though not too long, account is given of the Talmud. It is very unfortunate for students of early Christianity that the Talmud is so largely inaccessible. Very few Christian scholars have had the linguistic training that would enable them to read it,

and Jewish scholars have been for the most part too uncritical to make their work of service to those trained in a scientific method. Fortunately the material on this subject has been made fairly accessible in German and English, so that Mr. Mead has a good deal of matter ready to his hand. The task of the student, however, will be greatly facilitated by the publication of Mr. Herford's *Christianity in Talmud and Midrash*, which rests on many years' work devoted to the study of the Talmud. We cannot, in our space, follow Mr. Mead through his discussion of the Jewish tradition. We may call attention, however, to the fact that he brings out a very extraordinary statement made by Epiphanius that Jesus was born in the days of Alexander Jannæus. The statement is amazing and has been almost entirely overlooked, probably put down as one of the author's numerous blunders.

It should, no doubt, be accounted for by his acquaintance with the Jewish traditions, though it is not easy to understand how he came to attach any value to it, especially as he contradicts it elsewhere. As we have said, Mr. Mead does not commit himself to the Jewish as against the Christian tradition. He thinks, however, there is a case for enquiry. To this, of course, no objection can be offered. Nevertheless, we feel sure that the enquiry must end in substantiating the Christian date. We take this view, not on any dogmatic grounds, but because the evidence seems to us to point conclusively in that direction. We may cheerfully let the famous passage in Tacitus go the same way as the equally famous passage in Josephus without feeling that the case must be abandoned through the loss of its strongest support. The evidence of Paul settles the question so far as we are concerned. Once we accept the genuineness of his chief epistles, we cannot get away from the Christian date. We are glad to say that, in spite of Van Manen, Mr. Mead is still disposed to accept the authenticity of these epistles. To our own mind this involves the rejection of the Jewish tradition. Of course, his evidence does not stand alone. It is substantiated by a large and practically consistent Christian tradition, including the other New Testament writers. As we made clear in our review of Mr. Mead's *The Gospels and the Gospel*, we are disposed to place the date of the Gospels considerably earlier than he does. He follows Schmiedel in New Testament criticism too closely. We rate their historical value much higher, and consequently on purely critical and historical grounds adhere with confidence to the usual view. Nevertheless Mr. Mead has brought out not simply an interesting but a valuable work, even apart from the special thesis which he investigates. One or two details may be referred to. The reference on page 227 to Cephas seems to us to create an unreal difficulty, inasmuch as there is an obvious reason why, in mentioning so large a number as 500, Paul referred to the fact that while some were dead the greater part were still alive. There is no hint that Cephas was not alive at the time. He can have been no other than the Cephas mentioned in the ninth chapter, who was obviously alive at the time Paul wrote. On page 351 the usual view is stated that the Ebionites did not derive their name from a

calling it a snake. He had never seen visions in the crystal before though he once tried to do so.

(8) He was immediately successful in seeing the Union Jack. Although we were only looking at the black and white figure he described it in its proper colours. In neither of these three experiments were we consciously trying to will him to see the picture, but simply intently gazing at it ourselves. No sort of hint was given as to the subject. Without contact he could see nothing.

(9) He saw a pig directly our hands touched him, drawing it at once to the best of his ability. For the first time the reproduction was reversed. He said the pig appeared in its natural colours.

January 1st. Experiments both with and without the crystal failed completely. Felix declared he saw several things in the crystal (one was a key) but they were not the things we were looking at.

LEOPOLD MONTAGUE.

THE LAND OF BATTLES

THE king of the country of which the following legend is told was an ill ruler. Not that he was wilfully cruel and heedless of his people; but that he lacked the image-making power which should help him to know that which he did not see; moreover, he was one who failed to perceive when the old order of things must pass away and give place to another, better fitting the needs of the time. Besides, he chose his servants badly, and did not sufficiently heed their methods of rule. The Crown Prince was less worthy than his father; for he was cruel, selfish, vicious and unrighteous in all his dealings. The second son of the king was staid, thoughtful, and pure of life; but he had little influence with his father. For many years the kings of the land heeded the nation rather than the men and women who composed it; thereby (with much pain and recklessness of human life) a strong people

He bowed, walked out, and in ten minutes he and his men rode away. He took up a strong position in the hills, and more and more malcontents flocked to him. At last the Crown Prince himself was sent with reinforcements, for the state of the country was more serious than had been at first supposed. The route by which he came was kept very secret ; it was known to none save the commander of the original punitive expedition, and to the young man who accompanied him as the next in command. He was now in command of a small but important fortified place, on the route of the Crown Prince. Now he had cast his eyes on the beauty of the daughter of the chief magistrate of the little town. This official and his wife were of the people ; and his daughter was at heart a rebel. The suffering of the peasants filled her soul with rage. She was very beautiful, and she caused the young man to believe that she loved him, while she yet guarded her honour. One day she asked him by what route the Crown Prince approached. He refused to tell her, pleading that honour forbade him to speak. Then she laughed, crying :

“And what, I pray you, of mine? You teach me my answer !”

Whereat the young man's honour went the way of his wits, and he told her all she desired to know. Then she bade him come to visit her secretly when her father was gone on business to the mines. But when he went she was not there ; and during his absence from the place he should have guarded the rebel leader seized it ; and other of his men fell on the Crown Prince unaware, slew many of his soldiers, and carried him, a prisoner, to the fortress. He was a prisoner by whose means they might have made terms with the king at their pleasure ; but a woman, the mother of one of the youths who was scourged in the market-place, and died in consequence, stole into the fortress and stabbed him. Thus the way to the throne was made plain for the more thoughtful reformer prince, who wrought mightily for his people in the days to come. When the king knew his son was dead he rose up at last against the outlaws who wasted the land and destroyed them ; but first his vengeance fell on the youth who had been the means of the prince's death. He degraded him from his rank, and sent him to the mines for life. The prisoners

"Then," said his captor, "why complain? Are not the king's laws just? Surely I should be wrong to interfere with them. I know you think with me."

The escaped prisoner flung himself on the ground at his captor's feet, and sobbed. The outlaw knelt and touched his shoulder with his finger tips.

"You say the law is just," he said. "Always, and everywhere, and to every man. You may be right. God knows! But this I know; it is just as regards you."

His hearer moaned; he was past speech or entreaty.

"Not," said the other, "as most would say, because you caused the death of your prince, by reason of your selfish carelessness and lust. But for another reason. Because in your praise of justice (a praise but of the lips, too, or you would not be weeping on the ground at my feet) you grew careless of pain. Because in the bliss of heaven you forgot the agony of hell. Because the king's law is twofold; because there is the justice of sternness, and the justice of gentleness. Because you were part of the law, and failed to administer it when you were given the chance. Because you praised one half of the law, while the ease was yours, and the pain another's; because you forgot that praise as soon as you bore the suffering. Because of these things I say, if you be sent back to the mines for ten, twenty, thirty, forty years—if you be sent back, sold to your gaolers and flogged because you tried to escape, then if there be any prisoner in the mines who deserves such usage, that man is yourself! Do you hear me?"

The prisoner lay on the earth, and tried to think. At last he rose.

"You are quite right," he said faintly. "I'll plead with you no more. Do as you please with me. It is a pity we always learn our lessons too late to prove that we know them."

"If you really think that, perhaps the king had better have a prisoner the less, and a rebel the more—had he not?"

"No," said the young man, shivering with the chill of his wet clothes and the keen air. "That cannot be. I am the king's prisoner; but I am also his loyal subject."

The outlaw laid his hand in friendly wise on his captive's shoulder.

"So am I," he said gently. "Come to my hut. There is a fire. You will fall ill with the cold."

"I hope so," said the other bitterly, "I wish I could die of it."

The elder man smiled.

"You are not going back to the mines if I can save you from them," he said. "Since that is so you will perhaps be less anxious to die."

Then, since the young man was now wellnigh fainting with weariness and hunger he led him to his hut, and treated him courteously as a guest, giving him dry clothing and food and spreading a bed for him on the floor that he might rest. He slept long; when he woke he learned from the outlaw that, during his year in the mines, the king had wellnigh exterminated the brigands, and only their leader and a few men remained. They were in an impregnable hiding-place, but they had little food. The leader, in order that he might feed his guest without unfairly lessening the supplies of his followers, ate but once in three days. One day he said to the young man:

"The spring is come; and through the mountain passes these men go to seek another country. Will you go with them?"

"Do you also go?"

"No. I go to my own land for a little space. I come from the eastern deserts."

"Do you go to raise the people?"

"No. I have served my king by rebelling against him, so that he might take heed and sweep away the robbers who wasted the land. Now he is dead; and I have a word to speak in the ear of his son who is newly crowned."

"How do you know the king is dead?"

"I know it. How, I cannot tell. Also I know what I must do; why, I cannot tell. I must go to my country, and then to the city; where I shall speak the word to the king I once asked you to speak. And this king will hear, and comfort the people."

The young man's eyes filled with tears of shame.

"Is there no use in telling you I am sorry?" he said.

sequence, and in the endeavour to recognise the operation one may refer to occurrences in the physical world which correspond more or less closely with our idea of the causes described. But this idea may well be faulty; and one is by no means certain whether the correspondences observed really stand in any direct relation with the causes first considered.

Yet a certain interest always attaches to anything in nature which appears to conform in any way with those initial operations on higher or inner planes to which the order of things in the physical world is due. We learn, for instance, of an original creative impulse, the first Life-wave, which "created" physical matter. This matter, however, has no combining-power, and cannot therefore serve, in that state, for building the Forms of the successive kingdoms of nature. The second Life-wave provides the combining-power, and, this being given, the Forms then succeed in evolutionary order and establish the mineral, the vegetable, and the animal and human worlds; this seems sufficiently clear on the one side. On the other hand we are interested in Radium, which transmutes itself into Helium. And one of the peculiarities of Helium is that, by all accounts, it cannot be got to combine with any other chemical element. Neither will Argon be forced into any chemical combination, nor are Neon and Krypton and other "meta elements" found in combination. They have no valency, no combining-power. Physical matter *minus* chemical properties, in this sense, is at least an actuality; and "fractionation" experiments strongly suggest that many orders of such matter may exist.

The description of the first Life-wave tells, then, of something with which we find a correspondence in nature. Chemistry likewise provides a parallel with the description of the second Life-wave; for directly we deal with the active chemical atoms whose valencies are known, we see that their combining-power rules all further procedure. In the inorganic or mineral world their combination is relatively simple. But presently we find *groups* of these atoms acting as more or less stable units,—"*compound radicles*," to distinguish them from "*simple radicles*" which are atoms acting singly. Around these "*compound radicles*" more complex chemical aggregations gather, and in

tically with the spiritual aspect of the problem of life. Considered in this light it is also a scripture of practical psychology, dealing with man as he knows himself and as he experiences in consciousness the turmoil of his changeful states. The *Gītā* seeks no justification from current modern theories or systems of thought and experiment, but directly addresses the consciousness within, and in these particulars it falls into line with the practice with which its teachings are to be compared. It disarms criticism, for in reading it we feel that we ourselves were already assessed and writ down in terms which extort our assent. It appears to be reviewing our past in the light of our to-day,—and on the morrow we find that it was also prophetic. Therefore such scriptures live, their truth perpetually endorsed in the experiences of succeeding generations of men.

Apart, however, from what meets with this inner assent, the *Gītā* contains many references of an explanatory nature to matters which do not come within the recognition of the reader. We find references, for instance, to the particular operations of the Gunas, and to applications of kârmic law; and we gather that these are determining factors in the phases of consciousness—the intimately-known tendencies, impulses, difficulties and limitations—amidst which men have ever sought the way of peace. In many instances, unfortunately, we fail to gather the help, which these explanations were designed to afford, through not being able to distinguish the incidence or the play of these determining factors in the current of our thought and feeling. And how could phases of thought and feeling of which we were conscious be identified, severally, with these mysterious influences whose names convey so little to the mind? Owing to these difficulties, the Gunas, however intimately woven into our human condition, appear to stand apart from our experience. They are not recognised and are thus often regarded as inexplicables—as matters with which one is unable to deal.

In the recently published *Studies in the Bhagavad Gītā*, we have an interesting and instructive treatment of these difficult subjects. The Gunas, or Rays, are dealt with in their relation to certain of our individual characteristics; Karma is said to express the stage of evolution, to define the active capacities, of the

Ego ; and it is represented that the Caste system of ancient India provided a social order which was specially designed to favour the operation of these spiritual agencies in human life as there and then existing. Again, then, the suggestion is pressed that these Gunas or Rays should be recognisable in some form among ourselves. No confusion of a Caste system can be supposed to obliterate wholly distinctions established by an ordinance so basic as are the Gunas. The study of human types among ourselves should reveal mental and physical differentiations—signs of some kind—which fall into parallel with the natural human classification described in the *Gītā*. Failing this, it is difficult to see how we can apply these descriptions to the problems of life and consciousness as we have to face them.

As this is often the position with regard to these subjects—Gunās, Karma, Caste—it may be useful to turn to certain observations familiar to those who have put the claims of Phrenology to a practical test. Phrenologists have long adopted a classification of human beings, according to their natural types, which accords closely with the ancient Guna-divisions. Experience has also compelled them to apply other standards which strongly suggest an identity with the gradation of the ancient Caste-system, wherein the Karma of the Ego was expressed. And in their examination of the individual, phrenologists observe the modification of these factors in a manner which finally differentiates every man from his fellows, mentally and physically, with a particularity that would satisfy any expectation one might found upon considerations of kârmic law.

The review of the phrenological classifications and standards will probably shew, under a different nomenclature, that the modern system and that of the *Gītā* are one and the same thing—as seen, of course, from opposite ends of the scale. The Gunas, variously blended in the seven Rays, are seen in the seven physical types or Temperaments, each associated with definite typical mental characteristics. The Caste of the individual conforms with what the phrenologist calls his “organic Quality.” And Karma is further particularised and made individual in the special cranial development by which the man’s “character” can then, finally, be judged. Phrenology thus involves far more than

mere groping after "bumps." It is a systematic analysis of the entire physical aspect of man, and the declaration of its significance in mental values. These mental values, moreover, are stated in terms which all can understand; for cranial psychology deals with man, as does also the *Gītā*, as he knows himself in experience of his conscious states,—a circumstance which much facilitates the comparisons which are to be drawn.

Our interest will centre largely on certain points, referred to above, which stand quite apart from craniology pure and simple. In any given instance one needs to consider, firstly, the physical type or Temperament of the individual; and, secondly, the Quality of his physical and nervous organism. These most important factors, Temperament and Quality, are not assessed from cranial indications. They have certain variable cranial concomitants, which will hereafter be sufficiently described, but they are not judged from cranial signs. Each physical type or Temperament has its broad, unmistakable mental equivalent—is, in fact, the physical configuration of a definite mental type whose general tendencies, proclivities, aversions and so forth are easily observed. Our proposition is, that in these seven human Temperaments we are dealing with the physical and mental expression of the Gunas whose interaction produces the seven Rays which severally define the types of all that fall under their dominance as they traverse the different planes. In discerning the man's Ray we thus discover the groundwork of his entire nature; for it is this Ray which gives its colour, its typical characteristics, to the causal body, thus marking the line of easiest ascent—the man's line of least resistance. Temperament represents that continuous warp of man's inner being across which kârmic shuttles weave progressive phases of "character" life after life. If Karma should grant a high-toned, or impose a poor physical and nervous organism, "character" and mental status are modified accordingly; and this is precisely the condition dealt with in the second consideration, Quality, or the level at which the man stands within his proper Ray. Quality thus corresponds with Caste, in so far as Caste may be said to follow from the interaction of this form of kârmic freedom or restriction with the Guna tendency. Certainly, the Castes are not main-

tained in our modern society, and in many particulars our temperamental types are considerably mixed. But the Caste-level of the individual can often be clearly recognised, in spite of the confusion which appears to result from our accentuated individualism. The foregoing will suggest that studies of Temperament and Quality deal with matters basic to human nature and character. If these can be reasonably accurately judged with regard to any normally constituted individual, they will indicate the ground-plan of his emotional and mental nature, and this without reference to cranial minutiae.

But Karma brings about yet further modifications of the physical vehicle. The brain-formation may in any given case mark the possession of certain "faculties," or it may restrict the expression of the life in one or another particular direction. Also, the play of the temperamental tendencies may thereby be strengthened or checked or coloured in varying degree. The formation of the brain may be considered to decide *what* the man shall be able coherently to express of himself; and in the ordinary life of "the masses" it also largely decides *how* he will habitually conduct himself. From however little of giving or of withholding in this or in that particular of brain-formation there follows subtle modification of the man's "character," and the latter is thus viewed as a complex resultant of the intricate interweaving of Temperament, Quality and brain-development—considering these, of course, in their psychic aspects. These psychic factors or elements are in no stable equilibrium; they rather resemble primary and secondary groups of tendencies which are thrown into the most involved interaction and opposition by promptings both from within and from without. Subject these factors to the compulsion of individual circumstance and association, and their play in consciousness is what the man calls 'himself'—*is* the man as he knows himself and as he has to deal with himself. It is with this view of man's mental constitution that cranial psychology addresses his immediate state.

In any approach to the condition of the meditative life, our psychologist considers that another factor is brought into play—the Will. This Will is no cranial "organ," for it sets itself to employ all organs after a new fashion, in opposition to the usual

distance of the subject ; and, for the most part, the "disproofs" of which one hears from the latter shew little regard for the conditions within which the claims are found to be valid.

The problems of human consciousness and character are hardly likely to be solved in the physiological laboratory. Emerson's suggestion, that if one would prove to a man that his judgment upon facts is wrong, one should shew him the *same* facts in their right order of thought, might better be applied. The appeal is to experience. As the occurrences to which Mesmer and others drew attention have finally been recognised by our official science, so must the facts affirmed and re-affirmed by generations of investigators of phrenology be finally considered and seen in their right order of thought. Dr. Hollander's works are a hopeful sign, and reference to them will be found useful by any who seek detailed discussion of their theme.

Phrenology presupposes that the brain is *an* immediate, material organ of the mind ; not necessarily the *only* material organ or means concerned in functions which might be called "mental," but simply *an* organ by means of which mind is expressed in ordinary life. Other means may exist. For instance, it may be a condition of my being able to play a certain passage upon the piano from memory, that I must not *think*. If I endeavour consciously to remember the notes to be played, I fail. But if the fingers are simply put to it without conscious thinking on my part of what they are to do, a different, subconscious "memory" achieves the end. And the fingers (?) may even so "remember" as to play the passage (owing to my unconscious mistake in starting them) in a key in which they had never played it before. The memory of the fingers is thus fused with their memory of usage of a different key ; and possibly my physical brain has nothing to do with the performance, further than to listen to it and to object to mistakes, which will be instantly detected. A musical friend tells me that he visualises the entire score when playing from memory ; and another "lets his fingers go" and gives his attention to appropriate figures and scenes which rise before him. Individuals differ, and "mind" may act by many channels. But the brain is one of its means of action.

“ In the lowest vertebrate animal, the amphioxus, the cerebrum and cerebellum do not exist at all. In fishes we begin to find them, but they are much smaller than the optic lobes. In such a highly organised fish as the halibut, which weighs about as much as an average-sized man, the cerebrum is smaller than a melon-seed. Continuing to grow by adding concentric layers at the surface, the cerebrum and cerebellum become much larger in birds and lower mammals, gradually covering up the optic lobes. As we pass to higher mammalian forms, the growth of the cerebrum becomes most conspicuous, until it extends backwards so far as to cover up the cerebellum. . . . In the higher apes *the cerebrum begins to extend itself forwards, and this goes on in the human race.* The cranial capacity of the European exceeds that of the Australian by forty cubic inches, or nearly four times as much as that by which the Australian exceeds the gorilla; and *the expansion is almost entirely in the upper and anterior portions.* But the increase of the cerebral surface is shewn not only in the general size of the organ, but to a still greater extent in the irregular creasing and furrowing of the surface. This creasing and furrowing begins to occur in the higher mammals, and in civilised man it is carried to an astonishing extent. The amount of intelligence is correlated with *the number, the depth, and the irregularity of the furrows.* A cat's brain has few symmetrical creases. In an ape the creases are deepened into slight furrows, and they run irregularly, somewhat like the lines in the palm of your hand. With age and experience the furrows grow deeper and more sinuous, and new ones appear; and in man these phenomena come to have great significance. The cerebral surface of a human infant is like that of an ape. In an adult savage, or in a European peasant, the furrowing is somewhat marked and complicated. In the brain of a great scholar, the furrows are very deep and crooked, *and hundreds of creases appear which are not found at all in the brains of ordinary men.* In other words, the cerebral surface of such a man, the seat of conscious mental life, has been enormously enlarged in area; and we must further observe that it goes on enlarging in some cases into extreme old age.”

The more important passages are here italicised by the pre-

argument I simply drifted away into what was at least the National Church, not the Church of a small minority, even of Englishmen. But this, too, in time, began to pinch. I had none of the average Englishman's self-satisfaction with himself and his religion ; though of unmixed English blood (as far as I know) I have more of the Celt than the Saxon in my nature. It could only be a question of time, *when* I should pass to what claims to be the World-Church. It is a common idea that men in becoming converts to the Catholic faith give up their freedom, "commit intellectual suicide" as is often said ; but for educated men, and especially for the Anglican clergymen who were "going over" in such numbers about then, and even for myself, who was not a clergyman, this is not the case. True, the limits are solid bars ; but the extent of free thought and action within them is far greater than in the Anglican Church. What I said to myself in substance was: I find the Catholic Church is right in so many points which I have been taught were wrong—I see so much promise of a healthy and useful mental life there which I can't get elsewhere, that I can't but try it. I accepted the great idea of a Divinely guided teaching Church as a whole, and found it for a long time of immense value for my development. But if you should ask whether I ever succeeded in seriously convincing myself that everyone who did this or that would be damned for ever for it, I'm afraid you "have me" there. Indeed, I doubt much if the make of my mind is such as to allow me to take *anything* on authority ; I must always put everything to the practical test—does it *work* right ?—and of that I must always be the judge, and not my theology books or my Bishop. In short, as a Frenchman has summed it up, such as I come to say : "The Catholic religion is the *only* rational religion," subject only to the almost certainty that sooner or later one will finish the sentence, "and *that's* not rational." Thus, in time, I came against the limits of the Universal Church ; it couldn't tell me why and how I came into the world, nor rightly guide me in it, nor give me a reasonable or credible view of the life after death. I couldn't be satisfied with less than a Cosmic Religion ; even the World Religion was too small ! A large statement for so small a man, isn't it ? but thus I *am* made ; there's no help for it.

When the time was ripe and the field was clear I came upon *Esoteric Buddhism* ; and here was the very Cosmic Religion I was wanting ! My whole heart went out to it ; it “ came to me,”—but not by authority, and not by arguments. As for arguments, someone has said (a Frenchman again, I think) that arguments are never more than the excuses we invent for our belief, not its reasons ; and for authority, what was there ?

I have never seen a Master, or heard one, or had a letter from one. Mr. Sinnett's letters, which formed the foundation of his book, were received through the intermediation of Mme. Blavatsky ; and how much of the *very* personal element *that* involves I doubt if there is anyone living who can define. Its “ authority ” to me was, and still is, the logical completeness and intelligibility of its scheme of the world ; the “ authority ” of the heliocentric system, of the undulatory theory of light ; an authority continually being confirmed by the new discoveries of science and philosophy to this very day.

Now, what is the essential part of this scheme, which (to avoid hurting the feelings of weaker brethren by calling it the Theosophical system) I may for convenience call the “ Esoteric Buddhism ” doctrine ? To my mind its point is that man is *not* the body we see with our physical eyes or the brain and nerves we disengage from it in our anatomical studies ; that the true Self is a fragment of the God above us, and like Him “ was, is, and ever shall be,” dwelling ever on a plane far above physical or astral, unchanged whether the physical and astral bodies die or live. That, having to qualify itself hereafter to sit at the right hand of God to judge the living and the dead, it is forced for experience sake from time to time to put forth a manifestation of itself into physical life that it may “ learn by the things it suffers ” to rule wisely when the time comes for rule. That each of these fleeting personalities (as we call them) is, by the dignity of the Divine spark which uses it, so far a separate existence that it must have its completion on the Astral and Devachanic planes ; but (justice thus done) it passes for ever away, leaving no trace but in the growth and experience the true Self has gained by it.

I found in this system an intelligible reason why I come into the world at all—a point on which the Christian system has

no light to give ; a clear explanation of why I find myself in this actual body and in these particular circumstances and no other, for they all belong to and correspond with the point of development at which my true Self has now arrived ; a motive for exertion, so that my development may go on more quickly ; and lastly a well defined hope for the future—a prospect of an endless succession, “to go on and not to die,” which answers to the full the “impatience of limitations” which I have spoken of as the characteristic of my mind.

This, for the general view ; for my present purpose I must add one point of detail. I found in the “Esoteric Buddhism” doctrine, as indeed is found in the statements of all mystics and theosophers who have ever written, that the Astral and lower Mental planes are, in a special sense (in which, curiously enough, the physical plane is *not* involved) the realm of Illusion. The dead weight of the physical body is not *all* a disadvantage ;—it hinders much progress, but also much falling back ; when freed from it, the temporary personality, on its way to yield up its fruits of experience to the Self which has made it and used it, and then to vanish away, is liable (like the shades which flitted helpless as the dead autumn leaves before Ulysses in the underworld) once loosed from its anchorage in the physical, to be carried about by every breeze of desire, and deluded by the vain dreams of which its new world is the appropriate home ; and this the more completely as the Divine Spark which once animated it has more and more withdrawn itself into its own life.

Such has been the doctrine of all seers from time immemorial, and it seems to me that to state it is enough to explain why I was so painfully impressed by *The Other Side of Death*. My task has been considerably lightened by my friend Mr. Jinarajadasa’s frank admission that its doctrine *is* new, and in contradiction to previous authority. It thus remains only for me to justify my interference by showing how deeply seated and how far-reaching the real difference is. If we are to treat life on the Astral Plane as Mr. Leadbeater seems to instruct us, as in all cases and for all dwellers there an enormous advance on the physical world, a life always one step nearer reality, and for everyone far fuller of opportunities for good

than the present life, I can fully understand what consolation is thus given for those who have to die and for their friends ; but I *don't* see clearly what is left of *my* Theosophy. Our coming into physical life at all is thus made as inexplicable as it is in the ordinary Christian view ; and our returning to it, a pure injustice. The conception of Kâma Loka as a portion of the Astral Plane specially devoted to the dead is abolished ; and where Devachan itself comes in is not clear. We are in an altogether new world, where *our* laws don't work. Nor can I see how the utter unreasonableness of our being thrust out of this better world of the Astral down to earth—a real Fall of Man—is helped by the statement that we have lessons to learn which can only be learnt on the physical, true as that is. It fits into the old system, but not into the new. In that we are better placed on the Astral for *all* our lessons, without exception. I don't see how, on this hypothesis, our return to the earth can be explained in any way but the old Greek one, that our souls are tied to bodies by way of punishment for their sins out of the body ; but I don't think we are prepared for this.

But even these are details ; the essential point is that in this mode of viewing man's progress, we have quite lost sight of the real Man, on the higher planes, and have fallen back upon that old conception I have so often had occasion to protest against in *The Vâhan*—that what we perceive on this plane is the Man himself. I think that Mr. Leadbeater can hardly be conscious how completely an uninstructed reader will draw this conclusion from his book. I will go further, and venture to suggest (with bated breath and whispering humbleness !) that he himself has spent so long a time in studying the Astral Plane, of which he is unquestionably the greatest master and doctor amongst us, and has done so much good and valuable work upon it, that his sense of proportion has rather failed him and he has allowed himself to fall, for the time, rather out of touch with the *higher* planes from which alone *truth* is seen. That these are within his reach when he pleases I raise no question ; that, if he *does* so please, he will speak more cautiously, I am assured. The mischief of this travesty which careless readers will make of his *real* knowledge is that it is pure and simple Spiritualism, of the

THE ONE THING NEEDFUL

IT is sometimes asserted—with how much of truth it becomes our serious duty to consider—that members of the Theosophical Society, as a body, are not as broad-minded as many of those outside it.

It may be that the very wideness of our outlook contributes towards the comparative narrowness of which some complain, and that the fact that the truths we intellectually hold are so all-embracing, may make it especially easy to leave them as intellectual truths, and to fail to weave them into our hearts in the only way that will give them life and warmth.

To prove us guilty of this very natural failure would only mean that we are doing what I suppose all the followers of the great religions have done in their time and all the churches are doing now, contenting ourselves with creeds and theories and letting the spirit and the life escape us. The fact that our creed is wide where others are narrow, that our outlook is vast compared with the outlook of many, is not in itself enough to prevent our sinking them to the level of the “letter that killeth,” and making of our very “tolerance” a stumbling-block and a cause of offence.

I am among those who believe that the Theosophical Society has already done a great work, and is destined to do a still greater one; a work, moreover, that may be unending, no matter what changes may come in its organisation in future years, or by what name it may be called, or indeed whether it have any name or organisation at all. For the real work of the Society does not depend upon its having a successful form (that were a comparatively easy thing and comparatively short-lived), but upon the inner spirit of its members, as a whole, and upon the extent to which it can adapt itself to the constantly changing conditions and phases of thought in the world outside it.

Adaptability, then, in its widest and deepest sense, is, I

critical moment and proves to our little world (which does not really matter) and to ourselves (which is of vast importance) that our tolerance, which seemed to us so fair and sound a structure, was after all built only upon the sand, and that we must set to work again to erect a better.

It is not a strange thing that we should take long in acquiring this, the most unerring of all the marks of wisdom, and the most difficult to attain. And were it not that our ideals are so high, its absence to a large extent in us, as in mankind generally, would not perhaps be noticed. But our ideals *are* high and we want to keep them high, and to pass one landmark after another on the way to the goal. Moreover, we desire that the Theosophical Society, whatever its form, should remain a power and become an increasing power to influence modern thought, and to do this it must be ever a pioneer. Modern thought is moving fast, though results may be long in showing. In almost every department there is a tendency towards a greater wideness and tolerance, the first faint gleam of that new Life which is waiting to dawn on the world. We must take note of this and of other signs and see that we do not lag behind, but forge always on ahead; otherwise there will be no reason for our existence, and after lingering on for a time as a lifeless form, we shall presently vanish and live only as a memory.

I have sometimes thought that in the next great human development, which we call a Race, the adaptability which is the result of a true inner tolerance, is the quality that will admit individuals to the special privilege of a place among its pioneers. We have heard that in the past the Fifth Race was formed by taking apart, by segregation. May it not be that in the future it will be different, and that from among the men of the present time will be chosen those who can enter most understandingly into the greatest variety of conditions without defilement, who have forgotten most completely the meaning of mental isolation?

To the individual, the country, the nation with the fewest limitations will be given the widest opportunities.

S. MAUD SHARPB.

FLOTSAM AND JETSAM.

THE following most instructive account of what scientific terminology calls synæsthesiæ, or associated sensations, cannot fail deeply to interest our readers, and that too, Colour-Hearing not only because of the facts which corroborate so much that is familiar to the student of things psychic, but also because of the delicious piece of serio-comedy with which the journalistic scientist concludes his paragraph. We do not deny that the persistence in memory of the first casual association of impressions or ideas does play a very important part in the "image language" of psychism, but that this in any way explains the "inner significance" of such associations and the complex phenomena of the "aura" will satisfy few thoughtful laymen, and presumably no other sept of the priests except the one to which Kaiser belongs. The account is taken from the *British Medical Journal* of December 5th :

A remarkable instance of the subjective condition known as associated sensations or synæsthesiæ is recorded in the *Revue Philosophique* for August, 1903, by Dr. Alfred Ulrich, Medical Superintendent of the Swiss Epileptic Colony at Zürich. The subject was a boy, born in 1878, of neuropathic family, who developed epilepsy in his 13th year after an attack of measles. He was in certain directions mentally endowed. At the age of 5 he showed a remarkable power of mental arithmetic, and his intellectual development was unusually rapid, but after the epileptic attacks showed themselves his mental faculties, and especially his memory, rapidly deteriorated, although his colour sense remained extremely acute, so that he could recognise the most delicate differences of shade. From his earliest years, he said, the human voice had had colours for him ; indeed, he heard nothing without a definite impression of colour. The colours were much more transparent than those on paper, and such as he had never seen or conceived, very delicate and very beautiful, like the colours seen in a prism. All sounds were coloured, including cries of animals as well as the human voice. The most intense impressions of colour were experienced, however, on hearing the vowels sounded. *A*, for example, gave the impression of light green, but in addition a sickly taste was experienced, a sensation of cold, and a

upon the value of the evidence as to personal survival after death obtained through Mrs. Piper, from the study of this general account only, without recourse to the more detailed records already referred to, still I feel very strongly that he will approach those fuller records in a far more intelligent spirit, will weigh and consider them with a much fuller grasp and understanding, after its careful perusal, than he could possibly do without such a general preparatory acquaintance with the case, as that perusal will give to him.

In the Publisher's Note prefixed to this volume, it is made abundantly plain that the S.P.R. as such does not stand sponsor for M. Sage's speculative comments, while it does accept his volume as a faithful and convenient *résumé* of experiments conducted under its own auspices.

Sir Oliver Lodge's Preface of half a dozen pages is guarded and cautious, reiterating the disclaimer just mentioned of all responsibility for M. Sage's comments and sentiments; indeed it rather makes one feel that the President of the S.P.R., while accepting the book as what its author himself calls "*un modeste ouvrage de vulgarisation*," is yet rather inclined to think that a more strictly neutral account of Mrs. Piper's case might perhaps have been preferable. And personally I am inclined to agree with him, although, like him, I doubt whether such a book would have been equally readable, or equally calculated to rouse and attract the interest of the general reader. As is so often the case, here too it was a choice between opposite disadvantages, but at any rate there can be no question as to the usefulness and value, as a preliminary introduction to a study of Mrs. Piper's case, of the book as it comes before us in English garb.

The account of Mrs. Piper's early history and the first phases of her mediumship is distinctly interesting, and I hope that some day one or other of those who experimented with her in those early days will give us a more detailed account of them than M. Sage can find room for. We have such very ample and full details of all the later phases and fashions of her development since she came under the close observation of Dr. Hodgson and the S.P.R. that it almost seems a pity that the record of so remarkable a case should not be made complete by the addition of a really carefully compiled and full account of its early beginnings.

B. K.

THE PROBLEMS OF PHILOSOPHY

A History of the Problems of Philosophy. By Paul Janet, Membre de l'Institut, Prof. à la Faculté de Lettres à Paris, and Gabriel Séailles, Maître de Conférences à la Faculté de Lettres de Paris. Translated by Ada Monahan and edited by Henry Jones, LL.D., Prof. of Moral Philosophy in the University of Glasgow. Vol. I. Psychology, Vol. II. Ethics, Metaphysics, Theodicy. (London: Macmillan & Co.; 1902.)

ALTHOUGH Philosophy assumes a distinct and special colouration in each nation which brings any substantial contribution to the vast edifice of human thought and knowledge, yet in its essence it is universal. Neither national nor racial, the problems with which it deals concern humanity as a whole; nay, they are not even, strictly speaking, limited by our planetary conditions, but ever widen outwards, upwards, downwards, towards that whole of experience with which ultimately Metaphysics finds itself confronted. And at all times, since Pythagoras visited India and Solon and Plato sought Wisdom in ancient Khem, down to our own day, when both Philosophy and Science are growing constantly more and more international, it is in these fields of endeavour that the basic unity, the essential brotherhood of man has more especially revealed itself.

And our new age bears conspicuously this wider imprint. Into the Western world is now pouring the wealth of the long stored-up treasures of thought won by the efforts of the past in India and the farther East, which in their turn are receiving the stimulus of the new science and the younger philosophical thought of the West. But on a smaller scale, it is no less important that an active interchange of mutual stimulus and suggestion should take place between the peoples and nations that make up this western world itself. And hence we welcome the addition to our philosophical libraries of the useful and valuable work which forms the subject of this notice, and that none the less because recent French philosophical work is at present on the whole much less fully or adequately represented among us than is the case with that of its German neighbour.

It must not be imagined, however, that we have here any original work, or any new contribution to the solution of the problems whose history is traced. That is not the intention of the authors, nor have they aimed at producing a complete or exhaustive treatise, which, on the

lines here adopted, would have demanded at least four large, instead of two moderate sized volumes. So we must only look for what they intended to give us, a *livre de classe*, a students' text-book, rather than a detailed treatise; but a students' text-book on distinctly original lines, and one very useful and valuable in many ways, even to one well read in the original work of the great philosophic thinkers of the centuries.

As the authors say themselves, they have not aimed at producing a history of systems of philosophy, or of schools in their historic order, but a History of the Problems of Philosophy. They have taken one after another, in their dogmatic order, the great problems of philosophy, and given their history, indicating their origin, their various aspects and forms, and the stage they have reached in our own day.

And even in this their scope is limited to European thought; of Eastern philosophy, whether Chinese, Hindu, or Buddhistic, they tell us nothing. Indeed, the time is not yet come for such an attempt. Far too much preparatory work remains still to be done in these fields, before the materials will be available for treatment in a systematic and co-ordinated manner. Hence they are content to begin their survey with the dawn of Greek speculation, thence bringing it down to our own times, and in so doing they have a task already almost gigantic before them.

The problems dealt with in the first volume under the general head of Psychology are: (1) What is Philosophy? (2) The Psychological Problem; (3) The Senses and External Perception; (4) Reason; (5) Memory; (6) The Association of Ideas; (7) Language; (8) The Feelings; (9) Freedom; (10) Habit. This volume contains some 390 pages, giving an average of thirty-nine for the treatment of each of these topics. And when it is remembered that in each case most of the notable and important moments and phases of their development are clearly and intelligently outlined, the student will more readily realise how great is his debt to the French spirit of lucidity and terse exposition which alone has made such condensation possible, without obscurity and also without depriving the treatment of vitality and interest.

To give some idea of the method pursued let us take the problem of "Reason," which may thus be stated: "Is the mind a *tabula rasa*, a blank page on which phenomena are inscribed from without? Or is it not rather a primordial activity, an original faculty which acts according to its own laws? Is human knowledge purely empirical, or does it not presuppose certain notions, certain principles, which are alway

present in the mind, govern all its acts, and are a guarantee of their validity? Is the mind, in short, gradually built up of those phenomena which, owing to their constant relations, stand out, as it were, in relief from the confused mass of facts; or rather shall we not find in it in some *primary notions* which go beyond experience, some universal and necessary principles which govern the relative, and enable us to establish fixed relations between the phenomena, to bind together this fluctuating matter, and to construct out of it the systematic edifice of human knowledge?"*

Such is the statement of the problem, clear and definite, like an enunciation in Euclid. But at the dawn of philosophy in Greece the problem of knowledge was not yet even recognised by Heracleitus and the Eleatics, nor indeed did the Pythagoreans even, so far as we know, reach that point. It is only very gradually, and by more or less devious ways, that the real nature of this problem slowly emerges into clear light. Socrates was the first in Greece to call attention to one of its aspects: the activity of the Mind in knowledge, which he regarded as innate, inherent in the soul. Plato completed and perfected the theory of Socrates; while Aristotle, laying more stress on the empirical aspect of knowledge, modified and transformed it still further, thus paving the way for the empiricism of the Stoics and Epicureans. The empiricism of Epicurus was indeed as thorough-going as any modern scientist could desire, for he regards sensation as the primary source of all knowledge, as the ultimate criterion of truth.

In Neo-Platonism we find an attempt to fuse and reconcile these three great systems: Platonism is represented by the doctrine of the One; Peripateticism by the first emanation, the *νοῦς*, reason; and Stoicism by the world-soul.

We need not linger on the brief account given of the development of Christian philosophy through Augustine and Thomas Aquinas, but some interest attaches to the Arab theory as formulated by Averroës, whose teaching, as summed up by Aquinas, is that the intellect is a power entirely distinct from the soul, and is one in all men—a doctrine derived from Aristotle, but elaborated by Averroës into a distinct philosophical position.

In classical and mediæval times, philosophic thought had mainly concerned itself, in its enquiries concerning reason, with the problem of general notions. Science was conceived of as a system of classifi-

* Cf. Green, *Prolegomena to Ethics*.

cation, as a means of arresting the flow of sensible phenomena, of finding a fixed object for thought, of gradually lifting thought up to the immutable, to God. But with Bacon and Descartes we enter on a new phase, in which the object of knowledge is no longer General Notions. Bacon discovered the theory of induction and Descartes aimed at reducing the universe, as it appears to us, to a combination of intelligible elements, worked out deductively on the lines of a mathematical rationalism. Bossuet, Fénelon and Malebranche in part continued the work of Descartes, adding elements from Aquinas and Catholic theology.

Spinoza like Descartes regards mathematics as the ideal of knowledge, of which he recognised four kinds: knowledge obtained, 1st, by hearsay; 2nd, by ordinary inductions, chance and methodless generalisations from sensations; 3rd, rational knowledge (*ratio*), which corresponds to the *ἐπιστήμη* of Aristotle, that is demonstrative science; and 4th, there is the *intellectus scientia intuitiva*, that is the immediate knowledge of principles answering to the *νοῦς ποιητικός* of Aristotle. Empirical knowledge, Spinoza holds, is necessarily inadequate because it only expresses the relation of our bodies to foreign bodies and consequently expresses neither the one nor the other clearly. Hence he is led to despise both general ideas, which are abstracted from sensations and inductive science as we understand it now. In fact; Spinoza is a nominalist and for him true science (*ratio*) rests, not on abstract and general notions, but on properties which are common to the whole and to its parts, and which consequently can be abstracted from all experience. These common notions or properties of which we have an adequate idea, are the mathematical properties: extension, figure, motion, rest. Thus Spinoza's *ratio* brings us back to the mathematical physics of Descartes. But this reasoned knowledge is not the highest form of knowledge; beyond it lies the *scientia intuitiva*, the knowledge of God, to whom all things are to be referred and from whom all things are to be deduced.

Locke, in England, had revived Empiricism, attacking the doctrine of innate ideas; and reducing Reason to the discursive understanding, and Leibnitz, who was an eclectic, endeavoured to reconcile Locke's system with that of Descartes in his *Monadology* with its pre-established harmony. But Hume went even further than Locke and did away with even the small amount of activity which Locke had allowed to the mind in cognition, seeking to explain the principle of knowledge by Association and Habit.

They were succeeded by Kant, who treated the problem of reason from an entirely new point of view. As he put it himself: "It has hitherto been assumed that our cognition must conform to objects . . . Let us, then, make the experiment whether we may not be more successful in metaphysics if we assume that objects must conform to our cognition." And this led him to that critical standpoint which forms the basis of modern philosophical thought. The analysis given of Kant's doctrine by MM. Janet and Séaille, though exceedingly able and lucid, is too long for reproduction and too terse and condensed to be abstracted here. But short as it is, it suffices to make one understand that Kant was perhaps the first thinker who included *all* the elements of the problem of Reason in his purview, and who made an effort to bring them to unity.

Fichte, Schelling, and Hegel, in Germany, basing themselves on Kant, went beyond him, and gave back to Reason, which Kant had reduced to the modest *rôle* of a regulation principle, its old supremacy. They all made magnificent efforts to formulate a metaphysical theory of the universe which should be final.

In Scotland, on the other hand, Reid and his successors met Hume's scepticism by appeals to common-sense, which in truth was merely reason without a capital letter.

In France, Victor Cousin, borrowing from Kant the principles of his polemic against the empirical school, made an effort to return to an ontological doctrine of reason, emphasising specially its spontaneity and its impersonality.

Schelling and Hegel in Germany, with Victor Cousin in France, had thus made the whole theory of knowledge dependent on the principle of the Absolute, while on the other side, Sir W. Hamilton, the last representative of the Scottish School, interpreting Reid's doctrine along Kantian lines, again emphasised and renewed the doctrine of the Relativity of Knowledge. James and Stuart Mill, on the other hand, continued, though they materially modified, the work of Hume and gave new life and vigour to the empirical arguments, and their work again leads directly to Herbert Spencer, the last of the great empiricists in English thought.

The foregoing very brief analysis of our author's chapter on Reason will serve to give some idea of the scope and manner of their method of treatment. It is, unfortunately, somewhat scanty and imperfect in respect to the later phases of German thought and the corresponding development in England ; nor does it take into account

Ans. Very much less. Humanity will not be deformed as now.

Ques. Will this change be very far ahead?

Ans. Such a change would not take long to bring about when once begun. It would need some drastic measures to begin with, and then a generation or two would show the difference.

Ques. Are the drastic measures connected with Socialism?

Ans. Not as you know it.

Ques. Have they to do with human breeding and heredity?

Ans. Better breeding certainly. Heredity has less to do with the present troubles than circumstances of men's own making.

Ques. Will you explain the drastic measures?

Ans. No; you may not know them yet.

Ques. What is that bell sound I heard just now?—asked my wife.

Ans. It is the hum of the new life that is rising in humanity and that is beginning to manifest itself in American women. They are not conscious of it yet—only as a deep yearning within them.

Ques. Are they the most forward women in the world?

Ans. No, but they are to be the mothers of the new race of humanity.

Ques. Is that the coming sixth sub-race?

Ans. Yes; the beginning of a new era in human life. There is marvellous glory to come to humanity, but there is dreadful trouble to pass through first.

* * * *

(The third "Chit-Deva" appeared beforehand to my wife in symbolic guise as a trumpet-blowing white figure leading a vast crowd of people to the East. At the sitting it announced itself as "The Spirit of Things to Come.")

Ques. Are you on the formless planes?

Ans. Yes, and beyond all forms.

Ques. Are you of music or colour?

Ans. Music and colour—both. I am the light that is to usher in the Coming Day—the Day of the Reign of Love.

Ques. Can we help on that Day?

Ans. That is the work you are being prepared for

Ques. What is your colour ?

Ans. Very pale blue tinged with green. I am the colour of diffused electric light. The use of electricity marked the coming of my day. I have little power in the world as yet, but my time is coming. I can touch but few at present ; it was your inward song for light that enabled me to approach you. If people would but sing in their hearts, they would get more light.

Ques. From what point of the compass do you come ?

Ans. From the East, but towards the North.

Ques. Will the new life in humanity spring up first in America ?

Ans. No, in India.

Ques. What will be its characteristics ?

Ans. Women will waken to take more interest in things in general, and men will begin to see the value of woman's natural powers. Men in India are more ready for this, being less bound by their religion. From India the new life will rush across to America straight from East to West before touching the valleys between. It will then rebound to Europe—to England first, and then spread.

Ques. Do you regard Socialism as an important movement ?

Ans. It is the germ of the new life, but not the fruition. The fruition lies in the combination of Theosophy, Religion, and Socialism.

Ques. Will there be a great change in the relations of the sexes ?

Ans. Yes, women will become the teachers—teachers, in that they will insist upon all natural law being respected.

Ques. Is the change to a new life far ahead ?

Ans. It will take time to develop, naturally ; but in a sense it has already begun. The wave of Theosophy is preparing the way. The East has learned to respect women as teachers. Women are teaching Theosophy and Religion in India ; but no one yet is teaching all three, including Socialism, combined. There is a fourth element also, and that is the Sexual.

Ques. What is your work at present ?

Ans. My work is to throw light wherever I see anyone ready to receive it.

Mrs. Besant speaks of "Shining Ones who guide the processes of natural order," and "rule the vast companies of the elementals of the astral world: . . . Beings of vast knowledge, of great power, most splendid in appearance; radiant, flashing creatures myriad hued" (*Ancient Wisdom*, p. 149).

My wife has for many years studied the relations between music and colour, and this study may have favoured the establishment of communications with certain related entities.

With reference to "the body of man's own manufacture" and his "prison of thought," I find in Mr. Leadbeater's book, *Man, Visible and Invisible*, a description of the shell of astral matter in which man has evolved up to the present time. "The shell is composed of the great mass of self-centred thought in which the ordinary man is so hopelessly entombed. . . . He is thus surrounded by so dense a wall of his own making that he practically knows nothing of what is going on outside" (p. 54).

Perhaps the "false conceptions of his being" may equally form an encompassing wall and prison for man on the mental plane, for they of necessity prevent him recognising his true place in the universe.

In conclusion, I again repeat, the unlooked-for experiences detailed, have come to my wife and myself entirely uninvited, beyond using the planchette, and we own to no responsibility for the purport of the answers received in reply to our questions.

G. A. GASKELL.

"Do this, do not this, or I will cast thee into prison"—this is not the rule of reasoning beings. But "As Zeus hath ordered, so do thou act; but if thou dost not, thou shalt suffer loss and hurt." What hurt? "None other than this—not to have done what it behoved thee to do. Thou shalt lose faith, piety, decency—look for no greater injuries than these."—EPICURETUS.

on the Mount, mystically made to refer, symbolically or directly, to the "hill" of communion and contemplation.

"The Kingdom of the Heavens" throughout, instead of "Heaven," and so harmonising with the teaching as to successive celestial planes.

"The might of Hades," which shall not triumph over the Church, and thus detain its true members, the spiritually-born, within the Intermediate State, or, theosophically, the Astral Plane.

"Mere human nature has not unveiled this mystery to you, but my Father in heaven"; or in other words, and theosophically, Âtma-Buddhi, "the wisdom which is from above, and not that which is of the earth."

"The fire of the ages" and "the life of the ages," *i.e.*, æonian fire or life, in harmony with the idea of cycles or ages in eternity; so also "the close of the age," when the harvest shall be reaped of souls liberated and saved during a previous Round or Manvantara.

"In the new Creation when the Son of Man has taken His seat on His glorious throne," *i.e.*, after the consummation of the present age (Round or Manvantara), when the present humanity (Son of Man) is wholly redeemed, liberated and glorified.

"The angels in heaven who have continual access to the Father," or the particular seven angelic forms, called "Angels of the Face" by Catholics, whose synthesis is the Logos, the "Second Logos" or Word, the "Son" who alone has access to the Father and beholds the face of the Father, and who by the sound of the Word brings forth these seven forms.

"As to the dead that they rise to life," making the survival or persistence of the individual after death an act of a more positive and inherent character. "No one has gone up to Heaven, but there is One who has come down from Heaven, namely, the Son of Man whose home is in Heaven"; for all humanity collectively, "the Son of Man," the Logos, the Christ, "the Heavenly Man," and not an exceptional individual "One," has its home in heaven, and has come down; "humanity," in its proper original sense and state, is from heaven, divine, and is

regarded collectively as the Logos, or in the Logos, and the first, the "heavenly Adam."

"Change of heart," or "of mind," which is the truer meaning of "repentance" and conversion, on their inner, spiritual side.

"Strain every nerve," a better, stronger presentation of the intensity of personal effort necessary to ensure salvation, admission into the kingdom, by regeneration, or the preparation of the Probationary Path.

2. *The Epistles*.—Note the following as more in harmony with the "Wisdom," the Divine or Ancient Wisdom, spoken of by the Apostle Paul.

Romans.—"They had bartered the reality of God for what is unreal"; as a clearer result of the lack of that "discrimination" and "indifference" emphasised in the "Probationary Path."

"The lower self," and "the inmost self," almost theosophical phrases for the two opposing selves in man's constitution, the lower, and higher; as also "the earthly" and "the spiritual natures," by one of which men are conceived as being controlled.

"Neither the lower ranks of evil angels, nor the higher," a more distinct recognition of a hierarchy of angels, as taught by the Occultist; as also "the forces of nature," an approach to the "elemental forces or spirits" of the Occultist.

"The glory which is soon to be manifested *in* us," not "revealed *to* us," the former being more mystical and true; and the whole paragraph which more clearly sets forth the theosophic conception of the ultimate evolution of all creation up through man into divinity, and that of the lower creatures being dependent in this Round on the redemption or liberation of mankind into divine sonship, and "not of its own choice but by the will of Him who so subjected it," the will of the Logos which is at the back of all evolution.

Corinthians.—"When among mature believers we do speak words of wisdom; a wisdom not belonging to the present age, nor to the leaders of the present age," recognising the ancient and divine Wisdom, the body of esoteric truth, handed down from age to age from the beginning, and of that inner circle of

modern popular mind; "demon" in place of "devil," in the text, having a very different and often worthy signification of old.

And in the *notes*, which, with the general arrangement of this version, are an admirable feature, such an alternative as "Nazoræan" for "Nazarene," which would have been better as true to the Greek, and connecting with the ancient order of Nazarites.

These, however, will amply suffice to show how near a translator, gifted with something more than mere scholarship, may get to the mind of the writer and catch the spirit of his teachings, when they have to do with profounder hidden forms of truth, with the teachings of the "Wisdom," and how he can clothe them so as to bring them down and present them more patently, in language more suitable to the people and the present day; a result which cannot but be, not only to their advantage, but to the dissemination among Christian people of ideas and allusions that have been too long obscured by false and archaic renderings.

II. *As to its failures* —There are, however, other passages in which this version seems to miss or obscure certain sides of truth, the inner meanings of things, as much or more than the others.

For instance, "little ones," "little child," "despised ones," "the childlike," all which, as being specific, technically well-understood terms, referring to the newly initiated of ancient orders, the newly-born, the regenerate, the "babes" or "little ones in Christ," should have been distinguished by appropriate types.

"The only Son," and "the only begotten Son," which, both in harmony with the original, and with the ancient teaching that the Second Logos is begotten not by ordinary generation, but by emanation, and from One only, the Father, should have been rendered "begotten alone," or "from one parent only."

"Solemnly, solemnly," a very poor and wrong rendering of that ancient and very significant word or title "Amen" (the hidden deity), thus connecting with Am and the Hindu Aum or Om.

"Rudimentary notions" (*Col.*, ii. 20), which both in the

author's thought and language, has the same meaning and reference as his "powers of the air," or nature elementals spoken of in neighbouring passages.

"We long to put on over it our dwelling which comes from heaven," surely a misconception, as though the heavenly body were to be put on *over* the physical!

"Complete," in several passages, which should have remained "perfect," thus retaining the original reference to the initiates, the regenerate or spiritual, for whom "the perfect" was a well-known term.

But with a few other exceptions like these, it must be gratifying to all who are familiar with ancient and occult forms of thought, or who, truly mystical, seek to penetrate into the mysteries of the Words of the Kingdom, and to look at all things and beings from the inner and spiritual standpoint, not according to their appearance, "after the flesh," outwardly, but according to reality, what they are in themselves, thus to find a version of the Christian Scriptures approximating so well to "the truth as it is in Jesus," and to the ideal of what a translation of such writings should be. For undoubtedly the similarity in many respects of the teachings of these documents to ancient Christian and other philosophical schools of thought is made more apparent by such a version, both in the addresses of "the Christ," and the Epistles of Paul. Similar ideas, terms and phrases are thus more clearly noted in all; and thus these systems are brought into relationship and affinity to an extent not suspected before by the vast majority. And as our knowledge of these ancient systems increases, and of all the surrounding conditions of earliest Christianity, that relationship and perhaps parallel may become more apparent, tending more fully to elucidate the Scriptures and thus improve the translation still further.

And if, aided by the present rapidly accumulating knowledge of these things, future versions are as successful as this one in catching the spirit, and revealing the inner teachings of original Christianity, connecting it thereby as far as is just with earlier and contemporary modes of religious and philosophic thought, nothing but good to the cause of truth, and the spiritual interest

either the ignorant position of blind prejudice, which thinks it answers infallibly by screaming the parrot-cry of "trickster," or the, to me, still more ignorant view of blind credulity, that once on a time tried to parade our Theosophic streets proclaiming the Bandar-log mantra "H. P. B. says," as the universal panacea for every ill and solvent of every problem—a species of aberration which I rejoice to say, has long ceased from troubling us?

To this question, the only answer that the vast majority of our present-day fellowship can give, is perhaps somewhat on these lines: We never knew Madame Blavatsky personally, and now at this late date, in face of the absolutely contradictory assertions made concerning her by her friends and her foes, it is not to be expected that we can pronounce magisterially on a problem which has baffled even her most intimate friends, or solve an enigma which is as mysterious as the riddle of the ancient Sphinx. What we know is, that in spite of all that people have said against this extravagantly abused woman for upwards of a quarter of a century, the fundamentals of Theosophy stand firm, and this for the very simple reason that they are entirely independent of Madame Blavatsky. It is Theosophy in which we are interested, and *this* would remain an immovable rock of strength and comfort, an inexhaustible source of study, the most noble of all quests, and the most desirable of paths on which to set our feet, even if it were possible, which it is not, conclusively to prove that H. P. Blavatsky was the cleverest trickster and most consummate charlatan of the ages.

For surely even the most prodigal of sons may recall dim—nay, even bright—memories of the glories of the mansions of his father's house; his report need not be necessarily false because he is in exile, feeding with the "swine," and grown like unto them. He may by chance have eaten of the "moly"; his memory of home may be coming back. Nay, in this case, it had come back, though seemingly in a chaotic rush, for in fact and truth—and this is what really counts in the whole matter—it has awakened the same memory in many a one of us, his fellow exiles, who bless him for the story—a true "myth"—which he has told.

All this and more, even the most cautious of us can answer, and so set H. P. B.'s testimony concerning herself, the "memories"

concealed within her books, which memories none but the knowing can know, against, on the one hand, the faults of their scholarship—for she was no scholar and never claimed to be one, a fact that makes her work the more extraordinary rather than helps to clarify the problem—and, on the other hand, against the twenty years old inimical report of a member of a society which is now distinguished but was then in its infancy. Indeed the enigma of H. P. B. is ridiculously far from being so simple as the fervent believers in the infallibility of that very one-sided account would have it to be.

The enigma of H. P. B. is, even for those who knew her most intimately, insoluble, as anyone may see for themselves by reading the straightforward objective account of her given by her life-long colleague in the work, H. S. Olcott, in his *Old Diary Leaves*. No one has in any way given so true a portrait of H. P. B. in her ordinary daily life as has our President-Founder; it is an account of utter honesty, hiding nothing, palliating nothing, but painting in bold strokes the picture of that to me most humanly loveable bundle of inexplicable contradictions; that puzzling mixture of wisdom and folly; that sphinx clad in motley; that successful pioneer of a truly spiritual movement (who was yet to all appearances the least fitted to inaugurate such an effort, because of her almost mischievous delight not only in outraging the taboos of conventional thought, but also in setting at nought the canons of deportment which tradition has decreed as the outer and visible signs of a spiritual teacher); that frequent cause of despair even to her best friends, and yet in spite of her utter incomprehensibility the most winsome of creatures.

As for myself, when I am confronted with the notorious S.P.R. Report—though I must confess that I rarely hear anything about it now-a-days—I have a very simple answer to make; and it runs somewhat on these lines.

You who believe in the S.P.R. investigator's account say that Mme. Blavatsky was a trickster. You did not know her personally; nor as a matter of fact did the Committee who adopted the investigator's account. Even the investigator himself had to get the data on which he based his theory from others when he arrived at Madras. It is thus all at second hand at the best;

into the invisible. Indeed they have, and that too not metaphorically; or rather, perhaps they have never been anywhere else than in the invisible, for did not H. P. B. call them elementals?

Be that as it may be, I for my part when investigating a subject prefer first-hand evidence. I have, therefore, as opposed to the endorsers of and the believers in this Report, so to speak, investigated H. P. B. at first hand. For three years I practically never left her side; I worked with her in the greatest intimacy, was her private secretary. The picture which the Report paints of H. P. B. flatly contradicts all my own personal experience of her, and therefore I cannot but decline to accept it.

I went to her after the publication of the Report, three years after, when the outcry was still loud and suspicion in the air; for the general public of that day, believing in the impossibility of all psychic phenomena, naturally condemned H. P. B. without any enquiry. I went with an accurate knowledge of the Report and of all its elaborate hypotheses in my head; it could not have been otherwise. But a very few months' first-hand acquaintance with H. P. B. convinced me that the very faults of her character were such that she could not have possibly carried on a carefully planned fraud, even had she wanted to do so, least of all an elaborate scheme of deception depending on the manipulation of mechanical devices and the help of crafty confederates.

She was frequently most unwise in her utterances, and if angry would blurt out anything that might come into her head, no matter who was present. She did not seem to care what anyone might think, and would sometimes accuse herself of all kinds of things—faults and failings—but never, under any circumstances, even in her wildest moods, did she ever utter a syllable that in any way would confirm the speculations and accusations of Dr. Hodgson. I am myself convinced that had she been guilty of the things charged against her in this respect, she could not have failed, in one or other of her frequent outbursts or confidences, to have let some word or hint escape her of an incriminating nature. Two things in all the chaos of her cosmos stood firm in every mood—that her teachers existed and that she had not cheated.

But the irreconcilables will say: Oh, she was too cunning for you; and, besides, she glamourised you.

The irreconcilables are of course privileged to say anything their fancy may dictate; it is far easier to be seemingly wise at a long distance and to imagine things as one would desire them to have been, than to have, like myself, to try to solve the actual problem that was daily before my own eyes for three years and more, and the further and still more complex problem contained in a most voluminous literary output, every page of which one has read, and many of which one has had one way or other to edit. What, however, has always been a personal proof to myself of H. P. B.'s *bona fides* is a purely objective thing, incapable of being explained away by impatiently casting it into the waste-paper basket of psychological theoretics.

To all intents and purposes, as far as any objective knowledge was concerned, I went to work with H. P. B. as an entirely untried factor. I might, for all she knew to the contrary, have been a secret emissary of the enemy, for she was to my knowledge spied on by many. In any case, supposing she had been a cheat, she must have known that it was a very dangerous experiment to admit an untried person to her most intimate environment. Not only, however, did she do this, but she overwhelmed me with the whole-heartedness of her confidence. She handed over to me the charge of all her keys, of her MSS., her writing desk and the nests of drawers in which she kept her most private papers; not only this, but she further, on the plea of being left in peace for her writing, absolutely refused to be bothered with her letters, and made me take over her voluminous correspondence, and that too without opening it first herself. She not only metaphorically but sometimes actually flung the offending missives at my head. I accordingly had frequently to open all her letters and not only to read them but to answer them as best I could; for this strange old lady cried out with loud outcry to be relieved of the burden of letter writing, that she might write her articles and books, and would wax most wrathful and drive me out whenever I pestered her to answer the most pressing correspondence or even to give me some idea of what to reply in her name.

philosopher of the schools, could not most probably have told you the difference between the positions of Kant and Schopenhauer had you asked her,—and yet she wrote on all these things, and frequently with the greatest acumen.

Of all this I make a present to the critic ; I class all this as mostly ephemeral, as what will to a large extent pass away, as what has in some measure already passed away, for science has grown much in later years and is now denying many things that she denied, and affirming many that she affirmed twenty years ago. But the giant's grip of the whole scheme of things, the titanic sweep of world-processes envisaged, the cyclopean piling of hypothesis on hypothesis till her hypothetical Ossas and Pelions reached to heaven, and to the heaven of heavens—the fresh atmosphere of life and reality with which she surrounded her great expositions—all this I claim for her enduring reputation. She was a titan among mortals ; she pointed the way to me and to many others, and that is why we love her. Setting forth on the way she showed, we know she lied not as to the direction. Our titan was elemental, as indeed are all titans ; but in laying foundations it is necessary to have giants, and giants when they move cannot but knock over the idols in the shrines of the dwarfs.

Let me then speak of a subject of which I presumably know as much as even the most industrious adverse critic of H. P. B.'s work—her literary remains. I have carefully read all she has written ; much of it I have edited, some of it I have read many many times. I think I may say without any undue boasting that no one knows better than I do the books from which she quotes and the use she makes of quotations. She was, indeed, more or less mediæval or even, at times, early Christian, in her quotation work ; let us grant this fully in every way—though perhaps we are a little inclined to go too far in this now-a-days. But what I have been most interested in in her writing is precisely that which she does not quote from known sources, and this it is which forms for me the main factor in the enigma of H. P. B.

can't see where the confounded comma comes in." This was the value of π , the circular measure of two right angles, and anyone who has read the learned disquisition of the matter in *The Secret Doctrine* will be somewhat puzzled to account for the fact that the writer knew so little of mathematics as to confuse the decimal point with a comma!

THE HOUSE OF THE PAST

ONE night a Dream came to me and brought with her an old and rusty key. She led me across fields and sweet-smelling lanes, where the hedges were already whispering to one another in the dark of the spring, till we came to a huge, gaunt house with staring windows and lofty roof half hidden in the shadows of very early morning. I noticed that the blinds were of heavy black, and that the house seemed wrapped in absolute stillness.

"This," she whispered in my ear, "is the House of the Past. Come with me and we will go through some of its rooms and passages; but quickly, for I have not the key for long, and the night is very nearly over."

The key made a dreadful noise as she turned it in the lock, and when the great door swung open into an empty hall and we went in, I heard sounds of whispering and weeping, and the rustling of clothes, as of people moving in their sleep and about to wake. Then, instantly, a spirit of intense sadness came over me, drenching me to the soul; my eyes began to burn and smart, and in my heart I became aware of a strange sensation as of the uncoiling of something that had been asleep for ages. My whole being, unable to resist, at once surrendered itself to the spirit of deepest melancholy, and the pain in my heart, as the Things moved and woke, became in a moment of time too strong for words. . . .

As we advanced, the faint voices and sobbings fled away before us into the interior of the House, and I became conscious that the air was full of hands held aloft, of swaying garments, of drooping tresses, and of eyes so sad and wistful that the tears, which were already brimming in my own, held back for wonder at the sight of such yearning and patient sorrow.

"Do not allow all this sadness to overwhelm you," whispered the Dream at my side. "It is not often 'They' wake

They sleep for years and years and years. The chambers are all full, and unless visitors such as we come to disturb them, they will never wake of their own accord. But, when one stirs, the sleep of the others is troubled, and they too awake, till the motion is communicated from one room to another and thus finally throughout the whole House. . . . Then, sometimes, the sadness is too great to be borne, and the mind weakens. For this reason Memory gives to them the sweetest and deepest sleep she has, and she keeps this old key rusty from little use. But, listen now," she added, holding up her hand, "do you not hear all through the House that trembling of the air like the distant murmur of tumbling water?"

Even before she spoke, I had already caught faintly the beginning of a new sound; and, now, deep in the cellars beneath our feet, and from the upper regions of the great House as well, I heard the whispering, and the rustling and the inward stirring of the sleeping Shadows. It rose like a chord swept softly from huge unseen strings stretched somewhere among the foundations of the House, and its tremblings ran gently through all its walls and ceilings. And I knew that I was listening to the slow awakening of the Ghosts of the Past.

Ah me, with what terrible intruding of sadness I stood with brimming eyes and listened to the sweet dead voices of the long ago. . . . For, indeed, the whole House was awakening; and there presently rose to my nostrils the subtle, penetrating Odour of Age; of letters, long preserved, with ink faded and ribbons pale; of scented tresses, golden and brown, laid away, ah how tenderly! among pressed flowers that still held the inmost delicacy of their forgotten fragrance; the scented Presence of lost memories—the intoxicating incense of the past. My eyes o'erflowed, my heart tightened and expanded, as I yielded myself up without reserve to these old, old influences of sound and smell. These Ghosts of the Past—forgotten in the tumult of more recent memories—thronged round me, took my hands in theirs, and, ever whispering of what I had so long forgot, ever sighing, shaking from their hair and garments the ineffable odours of the dead ages, led me through the vast House, from room to room, from floor to floor,

And the Ghosts—were not all equally clear to me. Some had indeed but the faintest life, and stirred me so little that they left only an indistinct, blurred impression in the air ; while others gazed half reproachfully at me out of faded, colourless eyes, as if longing to recall themselves to my recollection ; and then, seeing they were not recognised, floated back gently into the shadows of their room, to sleep again undisturbed till the Final Day, when I should not fail to know them.

“ Many of them have slept so long,” said the Dream ever beside me, “ that they wake only with the greatest difficulty. Once awake, however, they know and remember *you* even though you fail to remember them. For it is the rule in this House of the Past that, unless you recall them distinctly, remembering precisely when you knew them and with what particular causes in your past evolution they were associated, they cannot stay awake. Unless you remember them *when your eyes meet*, unless their look of recognition is returned by you, they are obliged to go back to their sleep, silent and sorrowful, their hands unpressed, their voices unheard, to sleep and dream, deathless and patient, till”

At this moment, the words of my Dream died away suddenly into the distance, and I became conscious of an overpowering sensation of delight and happiness. Something had touched me on the lips, and a strong, sweet fire flashed down into my heart and sent the blood rushing tumultuously through my veins. My pulses beat wildly, my skin glowed, my eyes grew tender, and the terrible sadness of the place was instantly dispelled as if by magic. Turning with a cry of joy, that was at once swallowed up in the chorus of weeping and sighing round me, I looked . . . and instinctively stretched forth my arms in a rapture of happiness towards . . . towards a vision of a Face . . . hair, lips, eyes ; a cloth of gold lay about the fair neck, and the old old perfume of the East—ye stars, how long ago—was in her breath. Her lips were again on mine ; her hair over my eyes ; her arms round my neck, and the love of her ancient soul pouring into mine out of eyes still starry and undimmed. Oh, the fierce tumult, the untold wonder, if I could only remember ! . . . That subtle, mist-dispelling odour of many ages ago, once so

what ancient enemies ! And to think that some day they will step forth and confront me, and I shall meet their eyes again, claim them, know them, forgive, and be forgiven . . . the memories of all my Past”

I turned to speak to the Dream at my side, but she was already fading into dimness, and, as I looked again, the whole House melted away into the flush of the eastern sky and I heard the birds singing and saw the clouds overhead veiling the stars in the light of the coming day.

ALGERNON BLACKWOOD.

GUNAS, CASTE AND TEMPERAMENT

II.*

CRANIOLOGY is known to be one of the most difficult branches of comparative anatomy, and many systems of measurement and of classification have been devised in order to register the direction and extent of the modifications of skull-formation which are seen to accompany the general increase of intelligence. Skulls may be brachycephalic (relatively wide) or dolichocephalic (relatively long). The protrusion or non-protrusion of the jaws define the prognathous or the orthognathous type. The capacity or the circumference of the skull may be considered, or the angle at which the face is set, and so on. These measurements and natural classifications have been of great service to ethnology owing to the constancy with which the cranial type is perpetuated, as are also distinctive colour-characteristics and the nature and colour and shape of section of the hair. As an example, it is said that certain tribes in the Egypt of to-day exhibit the precise cranial type of Egyptians of thousands of years ago. Hartmann points out that many scientific men have sought to establish the noteworthy distinction that dolicho-

* For No. I. see the last number.

cephalic anthropoids are found in Africa (Gorilla, Chimpanzee) and brachycephalic anthropoids in Asia (Orang Utan : Borneo). This distinctive characteristic is held to agree with the geographical and ethnological conditions of the continents in question. But another curious point arises when colour is considered. The skin of the Chimpanzee is of a dull, yet light, flesh-colour, while the hair is mostly black. But in the case of the more lethargic Orang Utan the skin is of a grayish-blue colour and the hair is reddish-brown or tawny. This colour-distinction, while also noteworthy from the ethnological point of view, curiously recalls the description of the flat-faced (wide-headed ?) bluish-skinned humanity of the Lemurian third Race. This, however, suggests far more than one would care to advance as exactly probable on the basis of the persistence of skull-types and colour-distinction.

Endeavour has already been made, but without generally satisfactory result, to relate these varying measurements in some way to the ascending degrees of intelligence. Following our series of skulls in the order in which they were considered, one can see that the true cranial capacity is gradually increased. The prognathous development, still marked among savage people, becomes orthognathous in the higher European type. In the same order, the facial angle is gradually improved; the sharply retreating forehead is thrown forward; and from low-crowned heads of a brutish cast there is a gradual transition to the high-domed head of the civilised man. And so on with many other details which might be noted. But no one of these standards, alone, is sufficient as an index of intelligence. They are all involved in the general movement already described, and for which no single descriptive term can well be used, owing to the many independent variations of its different particulars. But if, in the case of a normally constituted man, the stage of this movement and the proportions of the cranium are taken into consideration, *together with* the all-important questions of Temperament and Quality, then it is found that one has a most reliable and useful indication of the general mental status and ability of the individual. More minute particulars are afforded by more minute examination of the head.

not very far beneath the surface. A great deal of what is admired as "enterprise" would be considered quite aboriginal, if it were quite honest. The means employed are more elaborate if less direct, and the gratifications so strenuously and untiringly sought are more numerous. But the old Adam is well discernible through the new manœuvres. He has merely become insatiable.

But every fault contains the germ of its own correction, and in this insatiableness apparently lies the hope of the situation. The determination and ingenuity that explore all means, and the critical discernment that declares the insufficiency of every fulfilment, will find other and better means and will strive for possessions that abide. Hitherto the efforts have been directed to wider and wider grasping of material prizes, and the ingrained methods have so far been those of strife and contest that the "civilised" idea of even Peace itself masquerades in all the ugly accoutrements of war. But in this state of wearing unrest, which eternally mocks the heart's desire, man learns that his seeking must take new direction. From the strenuous futility of the outer contest he recoils upon himself, seeking within for the rest which was sought in vain without. This is the turning-point in the curve by which the expansion of consciousness might be represented, the turning-point 'twixt immergence and emergence. However dimly or however variously it may at first be sensed, the further progress is by attention to the Self, by perfecting the expression of the inner Self, by fuller and fuller realisation within the Self of that higher stage which, as ever before, already dawns in the ideals of the present.

From the Theosophical side we know the terms of this new direction and the end which man achieves by this new convergence of endeavour. The former objects and the former methods are relinquished as higher ends are seen together with the orderly and certain means of their attainment. The new convergence is towards the realisation of that truly spiritual state which is above the illusions of the three worlds of birth and death—a Self-realisation which has to be effected in the "here" and "now."

The further stages of our scale, to which we must again turn,

are completed in harmony with this view. We know that the earlier striving results in building a strong and stable sense of individuality, but that this is identified with the separative semi-hostile characteristics born of its origin in desires. It is thus the self-assertive, "I"-making "personality," whose nature is essentially selfish. And it is this strong personality, with its irritable self-assertiveness, its love of dominance over others, its impatience of opposition and restraint, its emulativeness and selfish ambition, which provides so much of the "character" of our time. On our diagram this personality is noted to the right, over the forceful propensities from which it is so largely derived. Obviously, whatever merits of strength of will, power, fixity, may be possessed in this masterful personality, these need to be largely leavened and controlled by the higher Mânasic development before it can subserve spiritual purposes, or even before it can be of much comfort either to its possessor or to others. The nature of this leavening and controlling development can be gathered from the Mânasic side of the scale. The intellect, stimulated by the ideals which present themselves to consciousness, develops foresight and intuitional activity. This is intellect becoming prophetic as it apprehends from within. At the same level we see consciousness occupied with the refining and self-perfecting ideals to which reference has been made, forging from them those constructive, creative powers of imagination which have given to the world its noblest art and its most inspiring literature. The true poet was ever a prophet too, whatever the form in which the "poetry" might be sung. The constructive and organising ability has risen to the power of making the ideal, the moral world articulate on earth, and the product is Art in its highest form, but Art-Moral—than which, as Ruskin would have it, there is none other.

At the next level we find Manas applying its ideals to the human family; realising the actuality of moral law; establishing sympathy, service and moral obligation as the ruling principles of life. Here are the springs of those higher emotions whose thought is benediction, whose speech is that of love, whose acts are gift and helping. And here are Faith and Hope and sweetest Charity enthroned—memories, perchance, of an "I have known."

self-sacrifice, and this will be of interest in our later consideration of Caste.

Regarding our scale as a whole, it is obvious that it represents the three lower planes within which normal human evolution proceeds. Not only so, but its general divisions accord recognisably with the account of the different vehicles or bodies by means of which that evolution is effected. At the lowest level we have the physical body, indicated by its merely animal needs and functions. At the next we have the psychic body shewn in the passional propensities which are aroused so largely by the play of memory. Higher, the mental body is represented by the developed intellectual faculties, though these are deeply involved with the psychic nature and largely occupied with its gratification. At the highest level we are dealing no longer with concrete and material interests but with abstract concepts and ideals, with the principles of life, and with moral and spiritual monitions derived more from the inner nature. This may be taken as representative of the causal body. We know that the phases of ordinary consciousness have an inextricably mixed content and derivation, and that at no level could it be said that one or another factor is sharply and clearly dominant to the exclusion of the others. All are variously interwoven in the web of conscious life. Nevertheless, these four principal factors are clearly traceable in the correspondence marked on the left, although each so merges into the other that sharp lines of demarcation are hardly possible. Adopting this view of the significance of the scale as a whole, it is interesting to note the upward development of its right division in particular. This appears to represent the relation of the individual to the scheme of the three planes. The unit can be followed from his physical genesis through successive stages that develop in him the powers by which he adapts himself to each in turn. These powers stamp him with ability and fashion him with strength. Later, his nature is more highly mentalised, and he becomes the masterful personality with its strong will and developed individual power. But later still, as we saw, this personality is merged in and made one with the causal body; and so it is represented that the individual experiences life after life beget

"Self-protection" is *destructiveness*; *executiveness* at its anterior, implacable *exterminating* ferocity at its posterior area. "Reproductive" instincts are placed in the cerebellum and are *amative-ness*, subdivided in sex-tendencies. Immediately above, on the occipital, is a large group of *domestic* and other *propensities* which could not be crowded into the diagram on account of their being on the occipital area at the back of the head. These groups express adaptation to the stages of life indicated; with family life, *family affections*; with national life, *public spirit* and *patriotism*, and so on. Above these (parietal area) phrenology locates the various *selfish sentiments*, *ambition*, love of *display*, *self-esteem*, *dignity*, etc., which so powerfully colour all performance. These are closely associated with great personal *firmness*, initiative and *power of will*. Below "firmness" is the group which, collectively, is *conscientiousness*: and "circumspection" is *cautiousness* with its subdivisions, the general meaning being the same.

Our group of hostile and other propensities stands for *combativeness* with its *courage*, *offensive* and *defensive* phases. The next group to the left is *secretiveness*; the next to the left *acquisitiveness*; and the next *constructiveness*, each being subdivided much according to the terms of the diagram.

"Observation" covers an entire group of *perceptive faculties*; *form*, *size*, *weight*, *colour*, *order*, *number*, etc. "Memory" has many subdivisions, *historical* memory, memory of *places*, etc., *associative* memory, and so forth. "Intellect" has *comparative*, *critical*, *planning* subdivisions. *Wit* and *humour* (not on diagram) are at a point which connects the *intellectual*, *ideal* and *constructive* groups, and this position is interesting in view of the various definitions of the sense of humour itself. *Foresight* and *intuition* succeed. "Humanitarian" is *benevolence* with *sympathy*, *liberality*, etc., included; this *benevolence* is construed as charity in its widest and loftiest sense. "Moral principles" in the same line cover *faith* and *trust*, and a separate area allocated to *hope*—the latter immensely influencing the expression of the life. At the highest point the more spiritual element is crowned with *worship*, or, as it is sometimes termed, *reverence*, or *veneration*. And this upper frontal portion of the brain, be it noted, is the *last* to be developed, according to the account quoted.

One cannot here enter upon further detail, but the more this is considered the more clearly does one see that the phrenological areas are disposed in a perfectly regular and highly interesting order which is homogeneous and consistent from base to crown. It is difficult to frame a nomenclature which shall make this order apparent, and many will not be troubled to ascertain what is really meant by the terms currently employed. If a man is told that he has large "destructiveness," he perhaps thinks himself suspected of some ungovernable inclination to damage and smash and destroy things; and if one mentions "combateness," his thought flies to suspected infatuation with the delights of the prize-ring. Well, with men of a certain temperament and organisation, these interpretations might be appropriate. But, on the other hand, no man would succeed in forcing the redress of some great public wrong in the teeth of organised hostility and opposition unless he *had* large "combateness," and "destructiveness," and other sturdy qualities, to carry him through the task. These basilar qualities are needed for any high achievement. Dominant, they make the criminal; bent to other ends they go to the making of the hero, or the poet, or the saint. Their power can be transmuted to any level.* Their energy will tend to flow along this line or that, or to be expressed in one way or in another, according to the mind, *considered as a whole*, to which they belong. The words used by the phrenologist must therefore be construed in the above sense. They roughly indicate mental powers which may be exercised in various ways if the corresponding areas are full; powers which will scarcely be available at all in any direction in the converse case. Each power throws its influence over the entire field of thought, and of action. A "faculty" which is strengthened or brought into activity by one particular mode of exercise therefore becomes a power available in the terms of any other level. It is this subtler alchemy, this inner transmutation from plane to plane along the ascending lines of our scale, which was symbolised in much ancient cryptic writing, and which is symbolised again in physical nature by the resolution of chemical Radium into chemical Helium. For "the evolution of life," one might almost as well

* See *The Ancient Wisdom*, p. 379.

was verity, and you, sir, wiser in your sleep than when ye fashioned these."

And thereupon he tossed the parchments to the floor, and they rolled down the steps of the throne. The king was dismayed, and glad at least it was not his heir who spoke thus in the people's ears. He said :

"Son, what folly is this ? These people are simple, barbarous, and without desire for wealth or goods ; and this old man, doubtless, a madman."

The prince replied :

"O my father, this land of ours is dead and barren ; more fruitful is a country where the people watch and hunger for a hidden glory. We dream no dreams, my father ; we see no visions ; we sorrow not, nor are light-hearted. O ye who hear my words ! neither do the dead dream, nor have they visions ; those who lie in the earth hunger not nor thirst. And such are we !"

Thereat the king quickly broke up the council, and every man departed to his house, talking very busily of the lunacy and strange speech of the prince.

But as for the prince, he rose that night from his bed, and took horse ; in the moonlight he rode out of the city, his face turned eastwards. The words he heard in the barren land he placed on record ; there is nothing like to them in the 150 parchments placed by the traveller in the city archives. But such as they are they shall be made known to those who will wait till I shall set them down.

MICHAEL WOOD.

I SING of Hermes . . . boon messenger of the Immortals. Him did Maia bear, the modest daughter of Atlas, to the love of Zeus. . . . Hail Hermes, Giver of grace, thou Guide, thou Giver of good things.—HOMERIC HYMN TO HERMES. (Lang's Translation, 1899.)

SWEDENBORG AND THE PLANE OF ILLUSION

To all who have interested themselves in these subjects it presents itself as established beyond doubt that in the case of certain persons possessed of peculiar natural gifts, it is possible either by the immediate interposition of superhuman Powers, as seems to have been Swedenborg's case, or by exercises directed to that end (these exercises, however, ordinarily speaking, not being likely to succeed unless suggested and assisted by similar Powers) as has happened with certain of our own Seers, to open channels of perception for things which the ordinary physical eyes cannot take cognisance of. Such persons have given us accounts of what they saw upon this super-physical plane—things which were to them, at the time, quite as real as anything seen by the physical eye ; and for us, who fully believe in the *veracity* of these accounts, it cannot but be a matter of much interest to enquire whether they can be treated as *authoritative*. By this (of course) I mean, can we safely treat them as facts in the physical-plane sense, argue about them and draw conclusions from them ?

If it should prove to be so, it is needless to point out their enormous value to us ; but the fact is that as soon as we come to examine them in detail we find that, though they here and there give hints of valuable *principles*, which may lead to much, yet their statements of physical plane *facts* are often obviously quite impossible. This is not a question of the personality of the Seer, —not that A. B. sees true and C. D. sees false. It is not possible to draw the Old Testament distinction that some are “ prophets of the Lord ” and others “ false prophets ” ; the Saint in his highest ecstasy, the Seer in his clearest vision, give always a mixture of clear statements of the noblest truth, mingled with others in a phraseology purely symbolical, and, along with these, most unquestionable errors. The Seers themselves have recognised this ; we

cannot put it into stronger language than they have done and still do ; and the explanation they give is also common to schools far separated from each other in space and time. It is this.

On the physical plane we are divided one from another and from the outer world by substantial walls of flesh and blood ; in philosophical language the I and the Not-I are easily distinguished. It is true that the physical enclosure has been found to be not quite so air-tight as was formerly supposed ; the thoughts of those about us determine our own in a much larger measure than would have been believed fifty years ago ; but, on the whole, John Smith in his physical body is a fairly well defined entity. But now take John Smith out of his body (either temporarily or permanently) and he finds himself in a new and very confusing world where thoughts and feelings are *things* ; as real to him now as chairs and tables were to him in the body. Now this, *in itself*, is no illusion ; they *are* realities to him ; and many of these thought-pictures, as we call them, will last longer on their plane—the astral—than the chairs and tables will on theirs. But if he returns to his body and remembers what he has seen and wishes to state it as *physical plane* fact, see what confusion must arise. Mr. Leadbeater gives us a good example of this. He says he himself has met on the astral plane very well defined and lifelike figures of Jack the Giant-Killer, Robinson Crusoe, and the rest—thought-pictures made by the lively imaginations of so many generations of children. But an ignorant man would have come back and said he knew there *was* such a man as Robinson Crusoe—he had *seen* him !

This kind of confusion is easily transcended ; there is another kind from which even experienced dwellers on the Astral cannot be certain to escape. The Seer's *own* thoughts also take shape before his eyes. Unless he has learned to stop *all* thought whilst watching, the plastic astral matter will shape itself as he expects. In our dreams, the slightest hint of recollection is enough to call up the most fantastic and apparently spontaneous variations, a long and complicated narrative which is hard to trace to its slight foundation of fact ; and in reality the greater part of "*Private Revelation*" is nothing more than this. It will be edifying and holy if the Seer is pure ; if not, as easily the

contrary. Sometimes, indeed, there may be flashes of higher insight ; for an instant the Seer may have a glimpse of the working of higher Powers than his own. These are the flashes of genius, the Revelations of Divine Love, precious as they are rare ; but for the most part a Seer will bring back from the Astral what he has taken there—no more and no less.

One principle, I think, may be safely laid down. Any kind of systematic description of super-physical planes, as by map and guide-book, betrays at once that the vision is not unmixed—that the astral realities have been more or less ranged and shaped by the Seer's own unconscious thought and expectation. It is thus bound to be local, not universal. Dante, in his vision of the holy souls in Paradise, has sensed their collective unity in diversity as no one before or since has done—a gleam of the Reality *beyond* reality ; but his Hell is the working of his own great powers on the material he found about him—a work of vast talent, but with only occasional flashes of Vision. His devils are true devils, not the rhetorical Milton's "fallen Archangels" ; he has been in Hell, and seen them ; but for all that his Hell is a Theological Hell—more poetical than Milton's, as Dante was a greater poet than Milton, but neither of them *real*. What then shall we say of Swedenborg's ? Here we have the dream—not unfrequently the *true* dream—of a man in all respects Dante's antithesis ; prosaic to the very backbone, of the narrowest provincial Protestant education and surroundings. There is nothing elevating to the soul in his visions of Heaven and Hell. Whilst Dante suffers in Hell, rises higher in the Purgatory, and is only at his best and highest in Heaven (as he himself naïvely but rightly bids his reader remark), Swedenborg, like a Revival preacher, is at home in Hell ; but his Heaven is a lamentable failure, endurable to no human being except the devotees of the New Jerusalem Church. And yet, with all this, what flashes now and then of true insight ! That in Heaven and Hell alike the dwellers have that which suits them best—that the hopeless condemnation of the lost soul is precisely that it *loves* Hell best, and would be unutterably miserable in Heaven—is a truth beyond Dante's ken, one which knocks the whole bottom out of his system, as a system, at a blow. But who can fail to see that it *must* be so ? Mrs. Kings-

often this tragedy has been repeated. Take only the cases most familiar to us. The Teacher known as Jesus came with the Wisdom; hardly had he left the world when his ignorant followers made a god of him, and for many centuries the dogma of the novelty of his teaching and its total difference from all before or since has been fought for with endless blood and tears as the "essential doctrine of Christian Faith," whereas to the Master Himself it can only be the essential doctrine of Unchristian Atheism, to be wept over as in the days of His flesh. "If thou hadst but known, in this thy day, the things that belong to thy Peace—but now are they hid from thine eyes!" After Swedenborg comes the ineffable trifling of the New Jerusalem Church, disputing like so many mediæval Jewish Rabbis on the "texts" of his writings. Mrs. Kingsford has great and precious intuitions, but alas, she and Mr. Maitland thereupon go to the British Museum Library, and satisfy themselves that no seer before ever had such revelations as *her* guide has given, and that she is the sole High Priest of Truth, and so they cut themselves off from the world's movements, and all is again wasted. Most melancholy of all is Lake Harris' tragedy. Beginning with true powers and noble aims, the "life to be lived" clearly before him, he draws faithful pupils about him. But what has come of it all save ruin to the hopes of those who had trusted, with such apparent reason, that it was he who should have redeemed Israel?

All this is but a reproduction of the most ordinary common-places of mystics, old and new; I have added nothing of my own. But they are principles which are often and easily forgotten in the rush of worldly affairs; and in this time of waiting, now the Titanic energy of H. P. B. is for the time withdrawn from us, it has seemed to me needful to remind my readers once more that our true dwelling is not in the Physical nor in the Astral, but in the highest Heaven where our Angels even now behold the face of our Father. If we keep our place *there*, the illusions of the lower planes cannot permanently harm us; if we lose *that*, all is lost, whatever our good deeds on earth. Thus have I heard.

ARTHUR A. WELLS.

A fountain as of fire, yet never fire
 Burned as this central fire of all the worlds ;
 It rose in flowers of fire, with scent of fire,
 To fall again as water, on which flames
 Rode high like mountain crests ; its wings were fire,
 The curve was fire, and every diamond drop
 It flung abroad was fire, a diamond fire.
 It held all colours within fiery hands,
 The songs of men and angels spoke through flame
 In that pulsating silence. At its heart,
 Round which a wheel of fire turned ever more,
 I saw a face unveiled, the face of one
 Now child—though surely never childhood shone
 With such a lustre on the lips and eyes ;
 Now man in fullest manhood, yet no man
 Has held such godhead written on his brow,
 The name of names. Love all transcending love,
 Wisdom o'ercome by wisdom, knowledge by knowledge,
 Even as He who is must needs transcend
 The He who merely knows ; He who creates
 The one who is created. There all life,
 All death, all sound, all silence are enwrapped
 In that great fire, the name whereof is writ
 Within the silence, not without its bound.
 Then spake the Vision : " Read thou, mark and learn,
 And commune with thine own heart, and be still.
 To every man his sight. Be thine the place
 To watch the sacred flames, imputing nought,
 And judging nought. Thy gift shall be to see.
 For every colour, every chord, nay Wisdom's self
 Is but the outmost ripple of the fire
 Within ; the rest is—Silence." So I saw
 And blessed the sight, and sighed, and so awoke.

MUSÆA.

FIRE . . . invisible inapprehensible Silence !

—THE GREAT REVELATION,

which the cover is crowded. *The* point of interest is in the advertisements, which set forth the titles of Paine's works, Ingersoll's Lectures, the *Philosophical Dictionary* of Voltaire, *Descent of Man*, etc., *Faraday as a Discoverer*, etc. Solution of the problem : A medium in an environment steeped in Ingersoll and Secularist literature in general, and all that mass of unsound and inimical speculation on the origin and history of Christianity with which we were so familiar twenty years ago—and there you are, a very variegated subliminal self of multifold personalities all equally ill-instructed in what are now the accessible objective facts.

REVIEWS AND NOTICES

MICHAEL WOOD'S STORIES

The Saint and the Outlaw, and other Stories. By Michael Wood.
(London : The Theosophical Publishing Society ; 161, New Bond Street, W. Price 3s. 6d. net.)

WE give the heartiest of welcomes to our colleague Michael Wood's most charming stories, which have just appeared in a first selection. For years past these admirably told and wisdom-loving tales have formed one of the main features of our pages, and have delighted many readers the world over. Set and solemn expositions of Theosophy are doubtless most necessary and excellently utilitarian. But there is a large number of people—we doubt not that they form the vast majority of the educated, of this country at any rate—who object to have even the most excellent doctrines forced down their throats in any formal fashion ; they resent the expository or didactic tone, they are educated people and object to overt interference intellectually ; they are thinking people and have heard of the ten commandments in their childhood, and are suspicious of edification ; moreover, many of them are artistic souls, and form with them is not to be despised ;—all these can read Michael Wood's stories with pleasure, and many of them with profit. There is good work in them artistically, and good work in them Theosophically speaking ; and the Theosophy of them is native and not imported, natural and not artificial. This first collection contains thirteen tales ; we have tried

President. The Secretary's Report speaks of steady progress in nearly all cases, increase of public interest in the lectures, fifty new members. The only anxiety is for the finances—the year began with a balance of over £3, and ends with a deficit of over £3—a gross deficit of over £7 to begin the new year! If only *our* Treasurer's anxieties were no more serious! The Rangoon Society send us the first number of a "Pamphlet Series," which it is hoped will develop into a monthly journal in time—a very good way of trying the experiment; and the Banos Branch, in the province of Santiago de Cuba, send a print of their Rules and Regulations, duly approved under the hand and seal of the Governor. We wish them all success.

Also received: *La Nuova Parola*, March, from which we take the following, from a review of Myers' *Human Personality*, by the well-known scientist, Francesco Porro: "The reproach which may be fairly made against Myers and his school is not excess of credulity, but the contrary excess—of incredulity. This appears in many points of the book, in which there are various *lacunæ*, intentional on the author's part, in consequence of his hesitation to admit certain categories of facts, or the credibility of certain persons. It is to Dr. Richard Hodgson that is more particularly due the unfortunate hostility of the Society for Psychical Research to persons and experiences which, treated elsewhere and in a different way, have yielded to students equally serious and authoritative complete and unquestionable proofs of their reliability and absence of fraud. I refer especially to the outrageous campaign carried on . . . against Madame Blavatsky . . . culminating in the publication of the notorious attack of V. S. Solovyoff, translated into English under the auspices of the S.P.R. by the very Dr. Leaf who is now one of the most bitter opponents of Myers' own doctrines. Our author, who was amongst those who in 1885 combated the celebrated Foundress of the Theosophical Society, shows in all his writings an entire ignorance of the teaching and the views of her and her followers, to which, however, he has unconsciously attained in many points without intending it, by the logical force of the arguments he has drawn from the facts examined. . . . I myself have no doubt whatever that *at least in this case* the exaggeration of prudence and distrust has conducted the cautious—the too cautious—observers of Cambridge to an entirely erroneous conclusion; that they have wilfully shut their eyes to the evidence, and deprived themselves of the satisfaction of recognising facts which I and dozens upon dozens of other persons consider

in the accounts of these abnormal happenings, and they are simply following the instinct of their kind and are catering for the many. Thus in *The Daily Mirror* of April 4th, under the heading "Mind controls Matter : Telegraphist whose Occult Powers defy Explanation," we read the following telegram from its Milwaukee (Wis.) correspondent :

A young telegraphist employed in one of the brokerage offices here, has been puzzling the scientists of Harvard, Yale, and other prominent educational institutions by his marvellous exhibitions of psychic power. With no other aid than mental efforts, he is able to cause coins to move and rise several inches from a table as he directs, and gives demonstrations of other remarkable and incredible phenomenon (*sic*).

In giving an exhibition to a few friends recently, Frank Von Braulik, the possessor of this wonderful power, prefaced his demonstrations by stating, "Gentlemen, I am unable to explain it; I have had the most learned professors of Yale and Harvard witness my demonstrations; and some of the most noted doctors of the country have sought in vain for a solution of my powers, and I myself am unable to offer any further explanation than that my mind has absolute control over matter."

His first experiment was begun by selecting a silver dollar, a coin of about the size of an English crown, from one of the audience, and laying it on a plain oak office table. Bending over the table, assuming a tense attitude, his head scarcely two inches above the dollar, Mr. Von Braulik tightly grasped the hands of two of the spectators. After a few seconds he released his clasp, then clenched his hands tightly. His breathing now became laboured, his face appeared drawn with pain, and his frame shook convulsively. Suddenly the spectators saw the dollar begin to move. It travelled towards the edge of the table, and several times in its progress raised itself clear of the table fully a quarter of an inch. From the beginning of the movement it travelled faster and faster until it reached the edge then dropped off the table into Mr. Von Braulik's hands.

His second demonstration was even more astonishing than the first. Taking a stone drinking-cup 4in. deep and filling it with water, Mr. Von Braulik dropped a silver quarter of a dollar—a coin the size of a shilling—into it. He went through the motions of the first experiment, and the spectators were surprised to see the coin rise slowly to the top of the mug and fall over the side on to the table.

His last feat produced even more of a sensation than his previous two. Taking a new pack of playing cards and scattering them promiscuously, face downwards, about the table over an area of about eighteen inches, he asked his audience to think of the ace of spades. Bending over the cards, as in the previous tests, the observers saw the cards begin to move. Gradually they began to separate. From near the bottom two cards were

She is the universal Church. "Her it is my delight to call the Church. . . . She is the only mother that never had milk, for she alone was not a woman. Yet she is a virgin and mother in one. Spotless as a virgin, yet fond as a mother."

Much else is there to quote from this illuminating study, but we must content ourselves by concluding with a passage from Methodius (beginning of the fourth century) who, in his *Convivium*, commenting on *Rev.*, xi. 1-17, writes:

I hold that it is the Ecclesia that is here asserted to bring forth the male child . . . so that in each of us the Christ is brought forth in a mystic sense (*νοητός*). And this is why the Church is big with child and travails until the Christ in us takes shape and is brought forth, in order that each of the saints, by participating in Christ, may be brought forth a Christ, which is the sense of a certain passage in scripture, "Touch not my Christs and do no evil to my prophets" (*Ps.*, civ. 15).

Expellas naturam furcâ tamen usque . . . ! The "good news" was a natural something; not an impossible dogmatic, but the declaration of the next natural grade of progress from man to superman, even as many æons ago it had been from animal to man. From man to superman, from man to Christ—daimon or angel or god, what matters it—but *now* and *consciously* for those who "have ears to hear."

* * *

STUDENTS of the Kabbalah will be glad to hear that the learned Hebraist, Dr. Jean de Pauly, whose recent death at the early age of forty-three is deeply to be regretted, has left behind him a complete translation of the *Zohar* in French, which is to be published in six volumes under the editorial supervision of his friend and collaborateur Mons. Émile Lafuma. The price to subscribers is fixed at 20 francs a volume, and copies are to be obtained from the editor at Voiron (Isère). As with the exception of Knorr von Rosenroth's Latin version we have nothing but selections from this famous collection of mystical tractates, the publication of de Pauly's labours should be an event of the first importance. Indeed it will be the only complete version, for Von Rosenroth's *Kabbala Denudata* is not really complete. A further reason why we look forward to this translation with interest is the attitude of Dr. de Pauly, which is that of a convinced traditionalist. Thus, in the Prolegomena to a projected "Recueil Cabalistique

A Translation of
the Zohar

donnant la Quintessence de la Cabale pure et authentique," which was to have been published in twelve parts in a review he had just founded at the time of his death, he writes :

As for ourselves, who believe in revelation, we confess that the sublime and eternal truths of this doctrine have been revealed by God to the first man or to the first men of this creation, and that after being for several centuries the common inheritance of all the peoples of the earth, in consequence of wars and continual migrations, they gradually became completely forgotten or changed in all the nations with the exception of the people of God, who preserved them in part if not as a whole. . . . Evidently we are here speaking only of the pure and genuine Kabbalah, called the *Revealed Kabbalah*, to distinguish it from the *Inductive Kabbalah*, which came into existence only at the beginning of the common era, with the object of making the Kabbalah square with the words of the Bible, and frequently also with the rites of the Jewish cultus. In the Zohar, which, by reason of its great antiquity, enjoys the highest authority, and constitutes the code *par excellence* of the Kabbalah, these two kinds of Kabbalah should be distinguished: the one which R. Shimeon ben Yochai hands on as a tradition of great age, and the other which is invented by himself and his colleagues. . . . It would be vain in the pages containing the Kabbalah of the first kind to look for a single allusion to a rite of the Jewish cultus, or a single verse of the Bible. The very language of these passages differs completely from that of the rest of the Zohar. These pages constitute in the midst of the Zohar so many scattered blocks, and they are easily recognisable because they bear the stamp of old age. The language is not yet definitely formed, is still in its infancy as it were, and the ideas are expressed in a concise manner, sharp and peremptory; there are no conversations, no controversies, and none of those scholastic formulæ so dear to the heart of the two Talmuds and the Kabbalah of the second category.

Here then we have a sturdy challenge thrown down to all the critical work that has been done of late years in the attempt to elucidate the history of the evolution of the Zoharic documents. It is therefore to be deeply regretted that death has cut off the "bringing into act" of this determination. Perhaps, however, Dr. de Pauly's translation will bring out the data on which he bases his opinion, an opinion which takes us back to the palmy days of Picus de Mirandola, of Reuchlin and the rest of the Humanists who found in the Kabbalah the whole of Christianity and the highest Philosophy. We, therefore, await with interest the publication of this translation, though with little hope that tradition will eventually prove really victorious in this critical age.

NEW POINTS OF VIEW IN PSYCHOLOGY*

As Mr. Butler, of Columbia University, the Editor of the Teachers' Professional Library, puts it, in his brief Introduction to Professor Royce's latest work : " I fail to see how the proposition that a knowledge of psychology is of use to the teacher is open to discussion at all, unless through a juggling with the plain meaning of words." Now we are learners, and some of us are trying to fit ourselves to help and *teach* others ; therefore this applies to all of us, though to some more than to others, and thus gives warrant for devoting some pages of this REVIEW to a consideration of what seems to me one of the most suggestive as well as one of the most lucid contributions to the study of the science of psychology which I have had the pleasure of reading for a long time. Not only is Prof. Royce suggestive and interesting, he is strikingly fresh and original in various ways, especially for those who are familiar with modern psychology only as presented in the classical text-books of Mill, Bain, Sully, and Ladd, and even to a less extent in the admirable work of Professor James. Moreover, Prof. Royce avoids needless technicalities and over-much detail ; he goes to the root of the matter and deals with the subject on broad lines, recognising plainly and clearly the underlying philosophical problems, but rightly relegating them to that discipline for treatment, since he is here concerned only with the outlines of Psychology as one of the special sciences.

Now what are the problems, the questions which the student of psychology must put to himself ? Broadly speaking, they are these : (1) How and by what warrant do I pass from a knowledge of my own mental states to a knowledge and interpretation of the mental states of others ? (2) What are the primary evidences of

* *Outlines of Psychology : An Elementary Treatise with some Practical Applications.* By Josiah Royce, Ph.D., LL.D., Professor of the History of Philosophy in Harvard University. (Teachers' Professional Library. London : Macmillan & Co. ; 1903. Price 4s. 6d. net.)

adequately equipped observer might even watch the very molecules of our brains, yet we cannot conceive him, in any possible case, as observing *from without* our pains or our thoughts in the sense in which physical facts are observable. Even perfectly trained clairvoyance, it seems to me, could not do so, for it would and seemingly does show the thoughts and feelings of others *as external shapes and forms, i.e.,* as aggregates of molecular movements, but does not *directly* reveal them *as* feelings or thoughts.

But if thus our mental life is directly known to each one of us alone, how can a science of psychology be possible, inasmuch as science seems inevitably to involve the possibility of comparing observations of one and the same thing made by different observers? How then can we have a psychology, if no two observers can ever take note of precisely the same facts in our various mental lives?

Leaving aside the philosophical problems raised by these questions, Prof. Royce points out that psychology is made possible by the fact (a fact of the most fundamental importance), that we all of us not only *have* our mental states, but also appear to *give these mental states a physical expression*, in certain bodily acts, *viz.,* in what may be called our expressive functions, and these physical expressions, like any other physical fact, are patent to all observers.

Moreover, any one of us can often observe for himself what sort of physical expression some given sort of mental state gets in his own case; some of our expressive acts being of instinctive origin, while others, like the use of words to describe or embody our mental states, are of purely conventional origin and have only gradually become moulded into a certain sort of approximate uniformity as regards their relation to similar mental states in other people. Thus Prof. Royce leads us to see that to be a student of psychology involves three essential things: (1) to observe carefully the signs which express mental life, and to interpret these expressions as far as possible; (2) to examine those physical processes which in any case appear to condition mental life or to cause its expressions to occur; and (3) with constant reference to the foregoing classes of facts, to describe by means of a self-examination, or "introspection," the tone series of

These are : (a) the signs of feeling, and (b) the signs of sensory experience. By the Docility of an animal, he means the capacity shown in its acts to adjust these acts not merely to a present situation, but to the relation between this present situation and what has occurred in the former life of this organism ; and later on he also applies this same term, Docility, to the mental processes which accompany these external manifestations of the tendency to profit by former experience. This sense in which Prof. Royce uses the term Docility is thus easily enough formulated ; but to make clear the meaning he attaches to the term Initiative or Mental Initiative requires a somewhat longer explanation.

The learning of new arts, the making of inventions, the taking of apparently original decisions, are examples of a class of phenomena which have very considerable importance as symptoms of mind, and that tend to suggest to us a type of mental life somewhat distinct from any other. The imprisoned animal, apart from its previous training, appears "*spontaneously*" to learn how to escape. The inventor "*spontaneously*" solves the problem ; the man at the practical crisis shows what we call his power of "*spontaneous*" choice. But this word "*spontaneous*" seems to imply that something occurs apart from any conditions whatever, and psychology has no interest in recognising uncaused events, and besides we can never observe as a fact that a given event has *no* causes. So we want a term having a less doubtful connotation to describe this class of signs of mind, and Royce adopts the term "Initiative" or "Mental Initiative" for them, in order to call attention to the fact that there are certain signs of mind which are presented to us by the appearance of relatively novel acts in the life of an intelligent creature, in cases where these acts cannot be directly referred to the present external disturbances to which the organism is subject. In that portion of the life of an organism which interests the psychologist, the successive activities which appear, fall into classes that roughly correspond to the classes of phenomena in which the theory of evolution is interested when it considers the relation of the life history of each organism to the race from which the organism sprung. To the process of heredity in the race corresponds, in

Passing on from the study of Sensitiveness, we come to the treatment of Docility. To this five chapters are devoted, the first dealing with the General Law of Docility, the second with Perception and Action, the third with Assimilation, the fourth with Differentiation, and the fifth with the Social Aspect of the Higher Forms of Docility. All are very luminous and instructive, and the last constitutes an exceedingly valuable contribution to the psychology of general human development. Indeed, one of the most characteristic features of Prof. Royce's treatment is the significance he attaches to, and the use he makes of, the factor of Sociality, in all his work, both philosophical and psychological. And in the latter field he finds in that factor, and I believe rightly, the clue to the development as well as to the significance of man's self-consciousness, in a way which seems to me to have a very special significance for all students of Theosophy.

The three last chapters of this highly interesting book deal with the Conditions of Mental Initiative, with certain varieties of Emotional and Intellectual Life, and finally with the Will or the Direction of Conduct. Each of these chapters raises or suggests a number of very interesting and attractive points, but their discussion would lead us too far at present, so I will conclude this account of one of the most useful books I have read for a long time by warmly commending it to the careful attention and close study of all who seek to understand something of their own inner lives, and of the larger life of that whole of humanity of which each of us is an integral part.

BERTRAM KEIGHTLEY.

EVERY matter hath two handles—by the one it may be carried ; by the other, not. If thy brother do thee wrong, take not this thing by the handle, *He wrongs me* ; for that is the handle whereby it may not be carried. But take it rather by the handle, *He is my brother, nourished with me* ; and thou shalt take it by a handle whereby it may be carried.—EPICTETUS.

are roused in the puritanical heart by these words; what fear and trembling in the heart of the ascetic and the contemplative! For is not the Flesh one of the "Persons" of the Infernal Trinity: the World, the Flesh and the Devil? The Devil the Father, the World the Mother, and the Flesh the Son!

Poor, poor body! "Lead us not into temptation"—says the great prayer attributed to the Master; but "I am thy God, not thy Betrayer" says the earliest Mystery-ritual of Christendom. Poor, poor body of ours! What after all has it done to deserve the hate and fear of such unreasonably angered and frightened possessors of it—if indeed they possess their body and their body does not possess them? For surely such a view is unreasonable—nay, is not only unreasonable, but unjust, thankless.

For what after all is the cry of the mortificatory brotherhood the world over? Is it not: We must escape out of this Sodom of a world, out of this Gomorrah of a body? "The world is very evil"—says popular Christianity in that most prolific breeder of heresy, the Church Hymnal; "The world is false"—says popular Vedântism; "The world is sorrow"—says popular Buddhism. Sin, untruth, pain is the mother of it; in such a womb is it born; and the seed of it is the Devil, the "father of lies," Agnoia, Avidyâ, Moha. It is the Flesh that keeps us from the Gnosis, the Vidyâ, the Dharma.

So have the mortificatory race averred in many a clime and age, and the people have often feigned to follow after them in word, amazed at their strenuousness, at the intensity of their assertion. They have, however, rarely followed after them in deed, and this in all likelihood because at the back of their dim reasonings was the overmastering intuition of that saving truth that but for the body, but for the Flesh, there would be no Gnosis, no Vidyâ, no Dharma. "I am thy God, not thy Betrayer!" But why should not the ascetic have his Devil as well as another man his? Let the envious say! And that the ascetic's Devil is very frequently his Flesh pure and simple, let the delightful mystics of Thrice-greatest Hermes witness when they write:

"But first thou must tear off from thee the cloak which thou

of God, where the Good God dwells alone, into which no impure man shall come, no psychic, no fleshly man; but it is kept under watch for the spiritual alone, where they must come, and, casting away their garments, all become bridegrooms made virgin by the Virginal Spirit. For such a man is the virgin with child, who can conceive and bring forth a son, which is neither psychic, nor fleshly, but a blessed æon of æons."*

But my thoughts on this subject have already strayed to too great length for my editorial soul, and perhaps for my readers' patience.

G. R. S. MEAD.

GUNAS, CASTE AND TEMPERAMENT

III.

(CONTINUED FROM p. 183)

WE have now before us a sufficiently complete idea of the cranial disposition of "faculties," and see that this represents the brain as an organ whereby man's normal consciousness is related to the three lower planes with which human evolution is concerned. This evolution has, normally, to be effected within the conditions of the physical life, and it is interesting to note that the brain is precisely adapted to this purpose. According to the biological account of the stages of brain-growth different cerebral areas are successively developed, and these areas correspond in orderly sequence with the physical, psychic ("astral"), mental and causal bodies, and severally express the needs of each. The planes and the vehicles by which we contact them are thus represented in the "here" and "now," and the harmonising of the subtle bodies is implied in the self-determined co-ordination of the mental powers; the means and the end are ever present

* Fragment of a Gnostic Commentary preserved by Hippolytus, *Philos.*, v. 8.

so involved that the thread of relation is lost. These attempts, however, certainly do specify certain vitally important factors of our physical and mental life which need to be further understood ; and we see that these factors are precisely such as may be registered under the headings of Guna and Karma and their interblending in Caste. The Temperaments or Gunas inhere in the pre-existing Ego ; and Karma, the fruit of past endeavour, accounts for the Caste, and, ultimately, for the individual "character."

Another phrenological observation which bears directly upon Jacques' "original tendency" in its relation to "character" may here be usefully noted. Temperament obviously implies a certain observable correspondence of mental with physical constitution. Given, then, a physical body of a certain type, one knows what general mental characteristics to associate with it. In such a case, the cranial formation* will usually indicate a conspicuous development, or a relative preponderance, of such brain-areas as are associated with those mental characteristics, *but with individual variations* which will make all the difference imaginable to the mental manifestation as "character." This is a most important point which apparently marks the incidence of the Kârmic dispensation upon the line of Guna-tendency, The *type* of character will still conform with the physical type, but the Quality of the organism and the cranial variations impose countless differentiations of "character" within the type itself. If we remember that each "faculty" influences the entire field of thought it will be obvious that these individual variations carry extensive consequences to the life. Should the cranial development be well adapted to express the temperamental tendency (typically considered), the result is generally a thorough-paced kind of character that knows just what it wants, and just "how to set about it" with the minimum of diffidence and doubt. But if the brain accords ill with the temperamental requirements, the mind will be troubled and discontented and full of vague, unsettled wants and inclinations which there is no ability to carry into execution. Such are unhappy lives to whom the world of people and events always appears to be hostile and incomprehensible. These are

* See the last article on the localisation of faculties.

"My father," said the prince, "this is the thing I long to hear ; and I thank thee for thy rebuke."

"When I began to wait," said the old man, "I was young, and I thought my waiting was but for a little while. I thought it would end when he for whom I waited came back ; and life would show me some work, howsoever humble, that I might do. And as the months and years passed, I wept bitterly in my solitude ; for I thought I had cast aside the chance of service that once was mine, and now my punishment was to wait in a barren land in loneliness and idleness. And I thought of the pains I might have soothed, till I thought my heart would burst, by reason of my grief. I sat there, musing on these things, till my very soul, so it seemed, grew rigid with the pains of hell ; an ice-bound lonely hell of great darkness. When in the night the wild dogs howled, it seemed to me they voiced the helpless unheard moaning of lost souls. The tide of the world's pain seemed to surge in my own breast ; and the sorrow I had not heeded, became as my own sorrow. I thought : No man can know heaven's fulness, if he forget hell's emptiness ; and if he enter heaven, in the same hour, it seems to me, he also enters hell. One night as I sat thus, my body was entranced, and there came to me a sudden knowledge. It was shown to me that the service I longed for was already given to me. It was—to wait. There must be shadow of all that is substance elsewhere. There must be an earthly sign of every living truth. Now this place itself is a sign and image, yea ! and an ever-living temple of most wondrous patience. This place waits, as I wait. More than twice two thousand years ago, the waters turned on themselves and ebbed to their source, and the place began to wait for their return. For here lived a mage who blessed and sanctified them ere he swept them by his word to their hidden home ; and on this place his power abides ; it is the power of his silent waiting till the day dawns for the fruitage of the little seed he sowed in this barren silent place where no water is ; it sprouts below the ground in the darkness, where a little unseen spring moistens the dry earth. Like unto this little unseen spring was I. Such things as are worth building need infinite patience, infinite preparation ; you may hear a note struck on life's harp that seems to melt into

Root of faith and patience fail? And if I would give water to a thirsty one, though his parched lips were too dry to ask it, and his brain too dull with threatening death to know he died of thirst, shall the Power and Source of Waters hold them back?"

The prince lay on the stones and mused.

"This place is known to me," he said at last, "and thou, my father; my soul leaps to thee, as to one I loved long ago. To this place I seem to come as one native born; I come as one who returns, not as a stranger. Thinkest thou, father, that to me it will be given to release thee from thy long waiting? Thinkest thou it is for me to wait here till the waters return? Am I, my father, the little spring that moistens the earth in the darkness?"

"If this be so," said the old man sighing, "I shall go hence very gladly; and I pray thee, O my son and prince, to lay my body in the dry channel beneath the sand, that the returning waters may wash my grave."

"This will I do," said the prince. "O beloved father, very dear art thou to me! Thinkest thou that to me the vision of waters will come this night?"

"Nay, dearest son," said the old man, "I know not. How should I speak touching this matter?"

That night they lay within the reed hut on the hard black stones, as the old man had lain for years so many that he had ceased to count them. The prince saw no vision; but at dawn he woke, hearing a cry so loud that he leaped up in surprise. The old man stood before him, his face shining with a light that seemed to come from within.

"Thou art he!" he cried, in the strong voice of youth. "O thou! long waited for, and come at last, why didst not tell me thou wert he? I waited for thee, pledged by my faith and honour. I waited where thou didst leave me years ago. Tell me, have I not been faithful to thee, as thou to me? For death kept thee not from me; and birth held thee not, who wert pledged to return."

The aged face became that of one young and very comely; then age swept down upon it again; the old man fell dead in the prince's arms. But that moment had given the prince memory; and he remembered the outlaw who died by the rope in the city

THE FORGIVENESS OF SINS

THE great question of the forgiveness of sins will probably retain its importance for all thinking people so long as the frailties of human nature keep prominently before the consciousness that the condition termed sin is a fact to be reckoned with. And without raising serious philosophical questions as to the precise sense in which the word "fact" is to be understood, we may not unreasonably assert that the affirmation of the state called sin implies the counter-affirmation of the state in which sin is removed or forgiven.

Obviously a study of the forgiveness of sins demands a preliminary consideration of the nature of that which is forgiven. We have before us a contrast of two states, and the very nature of a contrast involves the equal existence of two opposing members of a pair. The contrast in question consists of the state of sin, and the state of sin forgiven. Now what is sin? What is the sinful state? We need not go to Theology for the answer, because by a careful probing of his own experience each man can become his own theologian, and arrive unassisted at a fair working answer to most of the problems over which casuists have wrestled all down the ages. Every thinking sinner will know something of the true philosophy of sin.

But I am less concerned here with sin in the concrete than with the abstract condition which gives rise to concrete acts. While the sinful state is always the cause and the predecessor of the sinful act, a man may yet be in a state of sin without necessarily committing any flagrant breach of the moral law. In this paper we will endeavour to study the state of sin under one main aspect.

This aspect emerges from a study of the Greek word for sin, "*hamartia*," a "missing of the mark." Despite its negative implication, *hamartia* is a highly satisfactory term, because it

"I am *Time matured*, come here for the destruction of these creatures. They have been already slain by me; be thou only the immediate agent."

"Time matured" suggests, in a fine synonym of the Eternal Consciousness, what I have previously attempted to point out, that Time and Timelessness are neither incompatible nor contradictory conditions, Timelessness being the totality of succession—succession seen at once. In this view Time is not annihilated by, but comprehended in, Timelessness, as the stages of ripening contribute to, and are comprehended in, the perfect fruit. Without Time there can be no Eternity. Add to our figure the fact that on the plane of the "Now" the fruit is ripened *before it is born* on the time-plane, and "Time matured" becomes a phrase for which we are grateful, assisting, as it does, both the "how" and the "why" of the relation between faith and works, between life in the above, and action in the below. It shows us that the man who, while resting his heart on the plane of totality—on the finished thought of himself in the Divine Consciousness, which is his true Ego—yet goes forth fearlessly to fill in, or work out the details on the plane of the outer life, is, by these very acts, making *part* of the Eternity in which his standpoint is fixed. He is the "immediate agent" of the *happening* of events which *already have had their being*. We still do not know why the "happening" need be; but we suspect that it is needed for the "maturing" of Time; that without it Eternity would lack somewhat of completeness. "Fight. Thou wilt conquer all thine enemies. They have been already slain by me."

CHARLOTTE E. WOODS.

THIS philosopher has never a tunic to his coat, the other never a book to read, and a third is half naked, and yet they are none of them discouraged. One learned man says, "I have no bread, yet I abide by reason." Another, "I have no profit of my learning, yet I too abide by reason."—MARCUS AURELIUS.

sacred tetragram, and then, in an undertone, the blessed names of Aleph and the mysterious Thau, united in the Kabbalistic name of AZOTH.

“ . . . Signs are the active voice of the verb of will. Now, the word of will must be given in its completeness, so that it may be transformed into action. . . The G which Freemasons place in the middle of the blazing star signifies Gnosis and Generation, the two sacred words of the ancient Kabbalah. It signifies also Grand Architect, for the pentagram on every side represents an A. . . .

“The allegorical Star of the Magi is no other than the mysterious pentagram ; and those three kings, sons of Zoroaster, conducted by the blazing star to the cradle of the microcosmic God, are enough in themselves to demonstrate the wholly Kabbalistic and truly magical beginnings of Christian doctrine. One of these kings is white, another black, and the third brown. The white king offers gold, symbol of light and life ; the black king presents myrrh, image of death and of darkness ; the brown king sacrifices incense, emblem of the conciliating doctrine of the two principles. Then they return into their own land by another road, to show that a new cultus is only a new path, conducting man to the one religion, that of the sacred triad and the radiant pentagram, the sole eternal Catholicism. . . .

“The pentagram, profaned by men, burns ever unclouded in the right hand of the Word of Truth, and the inspired voice promises to him that overcometh the possession of the morning star. . . .

“As will be seen, all mysteries of magic, all symbols of the gnosis, all figures of occultism, all Kabbalistic keys of prophecy, are summed up in the sign of the pentagram. . . . Those who defy the sign of the cross tremble before the star of the microcosm. . . . The magus turns his eyes towards this symbol, takes it in his right hand, and feels armed with intellectual omnipotence, provided that he is truly a king, worthy to be conducted by the star to the cradle of divine realisation ; . . . provided that the intrepid gaze of his soul corresponds to those two eyes which the ascending point of our pentagram ever presents open.”

Now the pentagram in the magical sense, the sense that Éliphas Lévi is considering, is not usually associated with Egypt, or considered to be an Egyptian mystical symbol; such nevertheless it is, but the Egyptian word corresponding to the five-rayed star has never yet been so translated.

In studying the peculiar shades of meaning in Egyptian words, by comparing the contexts in which they occur, we are occasionally met by combinations that can only be explained by a certain re-adjustment of accepted ideas. The word DUAT, usually translated "under-world," is one of these words that will not always fit. Egyptologists generally take for granted that the DUAT is a place, a mythological locality, and this idea frequently brings a considerable strain upon its context. The DUAT is not a place; the "place" conception has arisen from the word being connected with that place or chamber of the tomb where the mummy lay in state; for it was the appellation of the symbolic disposition of the furniture of that chamber, namely, the bier with the mummy upon it surrounded by the symbols of the four Children of Horus, as already described.

Here then is one key to the nature of the DUAT; but not the only one, for the word is used in connections that do not point particularly to this or any other arrangement of separate and separated symbols; in fact it would appear to be a moveable symbol itself.

Now the word DUAT is derivable from DUT, meaning "five," and its pictorial representation is ever a five-rayed star with one point upwards. Sometimes it stands alone, and sometimes is enclosed within a circle. It is evident also to the mystical student, from various passages in which it is mentioned and from other evidence, that it stands as the especial symbol of the rule of the four elements, or Children of Horus, by Horus Himself or the Divine Spirit, and as the four Children are the elements as symbolised by the Cherubim of the Hebrews, so we have in the DUAT that same ancient pentagram perfect as Éliphas Lévi has described it.

In my translation of the seventy-eighth chapter, I have translated DUAT by the word pentangle, the term pentagram being more especially associated with that method of forming the

True, Dr. Wells more than once takes exception to the point of view in question, on the ground that it leads to a different conception of the relationship between the various vehicles of the true Self; or again because it seems to him that such a point of view opens up a vista from which the life after death appears to be less dignified and reposeful than it has been represented as being in previous writings of Mr. Leadbeater and others. But no one reading the paper carefully can fail to be impressed with the fact that it is *not* the truth or untruth of the later "revelation," neither is it the worth of its ethical significance which renders it unfit, in Dr. Wells' opinion, to form part of the Theosophical teachings. Dr. Wells is hostile to the new view on account of its very *newness* and of its consequent incompatibility with a "scheme of things" made out by him with no view to its admission.

Dr. Wells is prepared to admit that this last pronouncement may be "full of consolation for those who have to die, and for their friends," yet adds naively: "But I *don't* see clearly what is left of *my* Theosophy." (*Italics* Dr. Wells'.) And again, "Theosophy, as I understand it, is my house, my only shelter from the desolation I know so well, and I altogether decline to permit you to get up a little explosion and blow out my doors and windows, under plea of giving me more light."

Comment on these two statements is needless so far as proving any point as to Dr. Wells' mental attitude, and indeed were it only to criticise we should not be justified in looking even thus long upon the picture he has unveiled to our gaze—that most sacred and solemn sight of a human soul striving to build, upon the shifting sands of time, a house of creed and dogma, "eternal in the heavens."

It is not to criticise but to learn that we look longer upon the portrait that has been drawn for us. Does it not hold for every one of us a deep and far-reaching lesson that we may lay to heart at every stage of our upward struggle to evolve the life that—while conditioned, sustained and perfected through form—may yet know no rest in any one form, if it would mount upward through a world of forms to that of which *all* forms are but a partial expression. We are told that upon the upward arc the form

olden time, and we can almost catch the sigh of the World-Heart as it echoes "Alas ! "

"Let us build here three tabernacles," is the prayer of another, to whom a moment of spiritual insight has given a joy so intense that he is fain to stamp it indelibly upon his memory and have it for ever "graven upon his soul's palms."

It is but twenty-eight years since the Theosophical Society appeared to this Western world, and we can yet be guilty of that same longing to build tabernacles to enshrine the vision, the truth, the very human being it may be, that has given us our "joy in believing." We can hear our veterans speaking of the "logical completeness" of one scheme or system constituting an "authority" for its acceptance, which "authority" shall preclude the acceptance of anything apparently irreconcilable with the original "logical completeness." So surely might the Inquisitors have argued that the heliocentric system of Galileo upset the "logical completeness" of their astronomical theories !

Once again, let us look to *ourselves* in this matter ; and, leaving our leaders alone, remember that there are in the Theosophical Society small souls, and young souls, and silly souls, and (if we are nice about classifying ourselves under any of these headings) that there is a still further category embracing them all, namely, "human souls," a title more full of pathos than we are apt to believe !

Human we all are ; and, as human, seekers after a "continuing city," whether in the realm of custom, of religion, or of desire.

We are human, and as such let us see to it, lest the plastic walls of our beloved Theosophical Society crystallise slowly but surely round us into ramparts of dogma and of creed, behind which, in these days in which we live, we shall see our members fighting in bitterness of spirit and blindness of heart for "*The faith, once for all* delivered to the Saints" ! Let us see to it that we do not so follow the fearless spirit to whom we owe our existence as a Society.

E. M. GREEN.

A SCOTCH POET-THEOSOPHIST OF THE EARLY NINETEENTH CENTURY

JAMES HOGG, the Ettrick Shepherd, is perhaps somewhat neglected by his own countrymen, though they are never tired of extolling his predecessor Burns; but Hogg deserves our attention from a special point of view that I think has not yet been discussed, for we may claim for him the distinction of being one of the most Theosophic of all our British poets.

His most important work is the "Queen's Wake," which consists of a series of ballads supposed to have been sung by Scottish bards on the occasion of the accession of Mary Queen of Scots. Among these ballads is "Kilmeny," usually regarded as one of the finest fairy tales that has ever been imagined; but it is really a profoundly Theosophic poem.

Kilmeny is a pure maiden, who is carried away to the spirit-land, and brought back to the glen from which she was taken, after a lapse of seven years.

Kilmeny had been where the cock never crew,
Where the rain never fell, and the wind never blew;
But it seemed as the harp of the sky had rung,
And the airs of heaven played round her tongue,
When she spake of the lovely forms she had seen,
And a land where sin had never been;
A land of love, and a land of light,
Withouten sun or moon or night;
Where the rivers wa'd a living stream,
And the light a pure celestial beam;
The land of vision it would seem,
A still, an everlasting dream.

It is clear that the country to which Kilmeny was carried was no ordinary fairyland, but what some Theosophists would call the Rûpa levels of Devachan.

That land to human spirits given,
The lowermost vales of the storied heaven;

Theosophy in India, March. In this number the running articles are continued. "Theosophy and New Zealand" is a very interesting account of the progress of the Society there, contributed by F. Davidson. The Report of the Thirteenth Annual Convention of the Indian Section states that "it was an immense gathering, the largest and most representative of all we ever had. More than 500 delegates were present, from as many as 107 different branches, and not only all the Provinces of India, but also Burma and Ceylon were represented." The General Secretary speaks most cheerfully and hopefully of the condition and future of the Section, of the Central Hindu College and the Girls' School to be added to it.

Theosophic Gleaner, March. Narrain Rai Varma opens a good number with a paper on "The Three Characteristics of Matter"; then we have "The Alchemy of Life," by D. D. Writer; "Pre-natal Culture," by D. D. Jussawalla; and a reprint of the ever-interesting "Aspirations of Akbar," from *Theosophy in Australia*.

The Dawn, February, is also a very strong number, containing (amongst others) papers on "The Claims of the Christian Religion on the Hindu Mind"; "The New Alchemy"; "The Educational Problem in India"; and two on Korea and Russia.

East and West, March. This magazine more than keeps up the high level at which it started. The papers which more immediately concern us are the conclusion of J. J. Vimadalal's valuable treatise on "Theosophy," and Prof. L. H. Mills' "The Persian Biblical Edicts, the Inscriptions, and the Avesta." In a letter signed H. L. Chatterji anxiety is expressed lest Theosophy in India should become too exclusively identified with Hinduism, just as in older times the Hindu pandits complained that the Society was a Buddhist propaganda. Our energetic little contemporary the *Gleaner* will answer for us that the Parsees do not feel themselves left out in the cold, and if Mr. Chatterji is willing to work for any other religion on Theosophic lines, he may rest assured of our full sympathy and of what help we are able to give.

Also—*The Sun of Truth*, an Anglo-Tamil Review, of which we can report that the English portion is well written, and give it credit for what we cannot decipher.

The Vâhan, April, has important answers by G. R. S. M. as to the meaning and origin of "Amen" and "Hallelujah," and by B. K. on the worship by Hindu workmen of the tools of their art.

Bulletin Théosophique, April. From the General Secretary's Re-